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The Christian Century

PUBLISHED WEEKLY

Allies Can't Be Bought!
An Editorial

More Light on the Church
By John A. Mackay

Schweitzer at Aspen
By Allan A. Hunter

Repression in Argentina
By George P. Howard

JULY 27, 1949

In This Issue

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Contents

EDITORIAL

Editorial Paragraphs 883
Allies Can't Be Bought! 886
SIMEON STYLITES: The Wayward Postman 887

CONTRIBUTED ARTICLES

More Light on the Church, by John A. Mackay 888
Schweitzer at Aspen, by Allan A. Hunter 890
Repression in Argentina, by George P. Howard 892

BOOKS

The Story of Methodism, by Halford E. Luccock and Paul Hutchinson 893
Books in Brief 893

CORRESPONDENCE 894

NEWS OF THE CHRISTIAN WORLD

New York 896
Germany 896
Los Angeles 897
England 898
Nebraska 899
San Francisco 900
Washington state 900
Australia 901
Washington, D. C. 902
Pittsburgh 903

CURRENT FEATURE FILMS 903

The Christian Century

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Calendar of Coming Events

July 3-31. School of Community Living (four one-week sessions), Yellow Springs, Ohio
July 11-29. Union Theological Seminary Conference for Ministers and Religious Leaders, New York city.
July 18-28. Federal Council Department of Evangelism Ashram, Green Lake, Wis.
July 19-28. Alberta School of Religion 25th Anniversary Session, Fairweather Camp, Calgary, Alta.
July 25-28. Institute on Higher Education, Scarritt College, Nashville.
July 25-29. World Council Youth Department Committee, Lausanne, Switzerland.
July 25-30. Evangelical and Reformed, Congregational Christian School for Social Action, Deering, N. H.
July 25-Aug. 1. United Christian Youth Movement Pacific Northwest Regional Conference, Seabeck, Wash.
July 25-Aug. 26. Interdenominational School for Rural Leaders, Garrett Biblical Institute, Evanston, Ill.
July 26-Aug. 1. Methodist Missionary Conference, Lake Junaluska, N. C.
July 28-Aug. 5. Ecumenical Institute Course on "The Meaning of History" (in cooperation with W.S.C.F.), Celigny, Switzerland.
July 29-Aug. 5. Federal Council Department of Evangelism Ashram, Green Mountain College. Poultney, Vt.
July 29-Aug. 7. A.F.S.C. Institute of International Relations, Cornell University, Ithaca, N. Y.
July 30-Aug. 8. Northfield General Conference for Ministers and Laymen, East Northfield, Mass.
July 31. Haverhill, Mass., Summer Union Services; Albert Buckner Coe, speaker.
Aug. 1-7. Methodist Pastors' Conference, Lake Junaluska, N. C.
Aug. 1-7. United Christian Youth Movement Pacific Southwest Regional Conference, Big Bear Lake, Calif.
Aug. 1-26. Religious Radio Workshop, University of Chicago.
Aug. 2-5. Methodist District Superintendents' Conference, Lake Junaluska, N. C.
Aug. 3-9. World Baptist Youth Congress, Stockholm.
Aug. 3-10. Asilomar Missionary Education Conference, Pacific Grove, Calif.
Aug. 6-13. Federal Council Department of Evangelism Ashram, Green Lake, Wis.
Aug. 7. Haverhill, Mass., Summer Union Services; Fred S. Bushmeyer, speaker.
Aug. 7-14. A.F.S.C. High School Institute, Ithaca College Campus, Spencer, N.Y.
Aug. 7-14. United Christian Youth Movement Rocky Mountain Regional Conference, Geneva Glen, Colo.
Aug. 7-18. I.C.R.E.-Northern Baptist Assembly First Interchange Drama Workshop, Green Lake, Wis.
Aug. 8-20. United Christian Youth Movement Eastern Regional Conference, Lake Winnipesaukee, N. H.
Aug. 9-21. General Committee, World's Student Christian Federation, Whitby, Ont.
Aug. 10-25. Ecumenical Institute course on "The Christian in Education," Celigny, Switzerland.
Aug. 19-21. A.F.S.C. Institute of International Relations, Albright College, Reading, Pa.
Aug. 14. Haverhill, Mass., Summer Union Services; Howard P. Bozarth, speaker.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXVI CHICAGO, JULY 27, 1949 NUMBER 30

EDITORIAL

"RELIGIOUS FREEDOM is the condition and guardian of all true freedom," said the Central Committee of the World Council of Churches as it adjourned its recent meeting in England. These representatives of 155 denominations from 44 countries called upon all Christians and all churches to resist totalitarianism. They declared that "the liberty which they received from their Lord cannot be taken away by the violence or threat of any world power or destroyed by suffering." No social system that does not recognize the rights of man and his duties to God can live, the committee held. "Only the recognition that man has ends and loyalties beyond the state will insure true justice to the human person." The council called upon Christians humbly to recognize that the impact of their faith has had a share in creating the resentments of the underprivileged and that their own failures to live fully up to its demands have increased this state of mind. Nevertheless, it summoned followers of Christ "to stand firm in their faith, to uphold Christian principles in practical life and to secure Christian teaching for their children." We have not had the opportunity to examine the full text of the Central Committee's statement, but press reports indicate that it constituted a ringing affirmation of the rights and dignity of man, a timely declaration of religious liberty and a solemn warning against the growing threat of totalitarianism. The fact that it expressed concern over denials of religious liberty by dominant ecclesiastical bodies as well as by the monolithic state proves that the committee framed its statement on the basis of principle, rather than in terms of expediency.

World Council Affirms The Rights of Man

Vatican Excommunicates Catholic Communists

ONE DAY before the World Council committee issued its statement, the Vatican announced that the Congregation of the Holy Office, with the approval of the pope, had excommunicated Catholics "who profess and particularly those who defend and spread the materialistic and anti-Christian doctrines of the Communists." The statement held that Communists are "in reality enemies of God, of the true religion and of the Church of Christ." In the sense in which the Vatican uses these words, they mean that Communists are condemned because they are enemies of the Roman Catholic Church. The most immediate result of the imposition of the most serious penalty that Rome can invoke appeared in Italy. There the ban was the signal for Catholic Action to launch a full-scale offensive against the Italian Communist party, which claims 2 million members. Two days later the Communist government of Czechoslovakia replied to the Vatican by declaring that it intends to submit to parliament a bill calling for a half-dozen measures which will give the state almost complete control of the church. So the battle is joined. A conspicuous feature of the decree of excommunication is its complete silence regarding Communism's ruthless overriding of human rights, its violence, its contempt for the truth, and its demand that the citizen give to the one political party that is permitted to exist a loyalty that should be given only to God. The Amsterdam Assembly and more recently the Chichester meeting of the World Council were far more concerned about these matters than the Vatican seems to be, and for good reason. So the council has no reason to fear embarrassment when the two statements are compared, as they are certain to be. Neither has the council cause to doubt which position will in the long run most effectively counteract Communism and best serve the Christian faith.

Senate Extends Debate On Atlantic Pact

RATIFICATION of the Atlantic pact turned out to require a much more extended discussion than the administration expected or desired. The Senate rightly refused to be stampeded into making a hasty decision. Since this agreement constitutes a portentous change in American foreign policy, the most careful examination of its terms is fully justified. Opponents of ratification rendered an invaluable service to the country by making unmistakably clear the equivocal nature of the commitments involved in the pact. It was this point around which debate revolved day after day. Senator Robert Taft and other opponents demonstrated beyond doubt that the text of the document does not define the precise nature and degree of the obligation it places on the United States. This amounts to giving the state department a blank writ of authority to conduct our relations with the other signatories as it pleases. Attempts by Senators Vandenberg and Dulles to maintain that ratification of the pact does not imply an obligation to give arms to any country failed to convince even their Republican colleagues. Senator Wayne Morse insisted that "there is a perfectly clear obligation to back this treaty up militarily and to make it plain that if Stalin moves he is facing a fight." During much of the

discussion it was plain that the point being debated was the military aid bill which had not yet come before the Senate, which in itself constituted a sufficient proof of the ambiguity of the pact's language. The effort of Flanders and Taft to substitute for the pact an extension of the Monroe Doctrine to Europe failed, as it should have done. The principle of unilateral American responsibility for peace in the western hemisphere has had no standing since the signing of the inter-American treaty at Rio de Janeiro.

Is Devaluation of Pound Imminent?

SPECULATIONS concerning Britain's ability to hold sterling at its present value attained a new tempo when it was learned that Sir Stafford Cripps is ill and must go to Switzerland for treatment. Coming after the visit to London of Secretary of the Treasury Snyder and the conference of commonwealth ministers, it seemed to give substance to the belief that the pound sterling is about to be reduced in value. The recent slump in this country has come close to paralyzing the sale of British goods here because their prices were too high. As inventories piled up, pressure on the chancellor of the exchequer to devalue also mounted. Sir Stafford Cripps reacted by declaring repeatedly that no devaluation may be expected. Britain's answer, he said, must be harder work, more efficiency in production, greater austerity, so that costs may be kept down. The chancellor is known to be a man of his word, but as sales continued to decline, it became a serious question whether British labor was any longer ready to follow him. Strikes on the docks and wage demands on the railways and in other industries indicated that the trade unions, which dominate the Labor government, were not prepared to work harder, produce more or be content with their wages. What then could be done? While the substance of Secretary Snyder's proposals was kept secret, it was widely believed that he pressed for devaluation, and that some at least of the commonwealth ministers supported his position. Cripps' position being what it is, it is very unlikely that he would continue in the British government if devaluation is forced. When word of a secret White House conference leaked out, it began to seem likely that Cripps' retirement to Switzerland might be intended to give his government and our own time to prepare to meet the worldwide shock which his resignation and the devaluation of sterling will produce.

Light on the Potsdam Evacuation Atrocity

FUTURE GENERATIONS may brand as the greatest postwar atrocity of our time the Stalin-Attlee-Truman decision of August 1945 to exile millions of persons of German ancestry from eastern Europe. The whole truth concerning this incredible action has not yet dawned on the people of Western nations. When it becomes known, it should shock even our calloused generation. It will certainly be remembered against us by our descendents. How many lives did this Potsdam decision cost? Information recently published by the Evangelical Press Service of Bethel-Bielefeld gives a partial answer. The former population of the province of Silesia was between 4.6 and 4.8 million. Not more than 250,000 of these people remain in Silesia, says this source. Some 80,000 are known to be in other parts of what is now Poland. Over 600,000 Silesians are in lower Saxony, 450,000 are in Bavaria, around 400,000 in Westphalia north of the Rhine. Smaller groups are listed as scattered in a half-dozen other provinces of Germany. Some may be living in the Russian zone of Germany, but probably not a large number. All together the total that can be accounted for, including returned prisoners of war, is around 2.2 million. So over half the former population of Silesia has disappeared. Where are these people? The most likely supposition is that most of them are dead. If this proportion holds for people from other eastern areas, the Potsdam decision was an immediate sentence of death for many millions of people. That a slower but equally certain death awaits the 11 million survivors from Silesia and other lands who are now in Germany was affirmed at the recent meeting of the World Council of Churches by Dr. Martin Niemöller. The German church leader said that unless the victors move soon to undo as much as possible of the damage done at Potsdam, few of the *Volksdeutsche* can survive more than a decade. These people cannot be absorbed in Germany unless that nation is permitted to build far more factories than it had in 1939. That will not happen soon. But something has to be done if these millions are to survive. Since the victors seem incapable of agreeing on a German peace treaty, they should convene an international conference to decide on what they are going to do with these people whom just four years ago they decided to uproot.

Job Slump Tests Fair Employment Laws

RACIAL discrimination in employment increases at a time of economic recession. While recent increases in unemployment are much less serious than newspaper comment would indicate, there is reason to believe that they have hit Negro workers harder than other people. Clarence M. Mitchell, Jr., labor secretary of the National Association for the Advancement of Colored People, told its recent Los Angeles 40th annual convention that about one in ten of the nation's Negro employees is out of work. The proportion for all workers is about one in fifteen. So it seems that the old rule of "last hired, first fired" is again being applied to people of color. However, a significant difference appears when the situation now is compared with that which prevailed before the war. In states where fair employment practices legislation is in effect, racial discrimination in employment or in unemployment seems to have largely disappeared. This is a wholesome development. It should serve to encourage pressure for such laws in other parts of the country. So far as the Negro community is concerned, equality of opportunity in employment is more desirable than any other single factor relating to their advancement, with equality of educational opportunity ranking second. Most people who oppose fair employment practices legislation fail to see what will happen unless this avenue is opened to all citizens without discrimination. It leads to complete dependency of this racial minority. All over the country racial bars to equality of

treatment on relief rolls are being lowered. With this happening, the general adoption of fair employment practices is necessary if Negroes are not to be pushed out of productive life and placed on relief rolls. That is a situation which could quickly cancel out all the remarkable gains which Negroes have made in the past three generations. It must not be permitted to occur.

India Concerned Over Calcutta

IN SPITE OF a substantial reverse for the Congress party in the recent Bengal election, Prime Minister Nehru has found it necessary to visit Calcutta again. This largest city of India was the center of a famine only a short time ago. The poverty of its people still makes it one of the most inflamed of the trouble spots of Asia. The city was started by the East India Company in 1690 and developed as an island of industrialization in a sea of agrarian life. Its turbulent streets and crowded alleys make it an ideal breeding ground for revolution. Another outbreak of violence and incendiarism occurred recently, and brought about a three-day investigation by the head of the Indian government. A Reuters report appearing in the *New York Times* said that a crowd of a million assembled to hear Nehru at the end of the probe. Other sources placed the number at half a million. The prime minister promised to discuss with his cabinet steps that might be taken to improve Calcutta's desperate situation. Meanwhile he warned his hearers against those who use their civil liberties to overthrow democratic government, naming the Communist party as a "great menace" because of its use of violence. "I recognize the right of the people to change governments," said Mr. Nehru, "but the change cannot be brought about by incendiarism, assaults, bombs and acid bulbs. That is not politics. For years you have followed the path of non-violence and won independence. You must eschew violence. Otherwise there will be anarchy, chaos and suffering." News reports say that the giant crowd cheered the prime minister. But its continued support will depend upon something more than eloquent speeches. The great test of the Congress party and Mr. Nehru's leadership seems to be shaping up in Calcutta. Whether it will prevent the Indian leader from making his projected visit to America remains to be seen.

It Might Happen Here Also

CARDINAL SPELLMAN'S outburst against the Barden bill for aid to the public schools is strongly reminiscent of a similar intemperate denunciation sounded in Canada some 60 years ago. The consequences of that action deserve recall now. When Manitoba decided to establish a nonsectarian system of education, the Roman Catholic authorities of Canada demanded separate and state-supported sectarian schools. The Conservative party introduced in the Canadian Parliament at Ottawa a bill intended to give the church what it sought. Sir Wilfred Laurier, a French Roman Catholic and the leader of the Liberal party, successfully opposed the bill. Father Lacombe, writing in the name of the Roman Catholic hierarchy, warned Laurier in a letter that he had incurred the hostility of the church. He threatened reprisals. The Liberal leader answered with a speech in the Canadian House of Commons. He referred to the threat from "the church to which I belong" and said: "I am here representing not Roman Catholics alone, but Protestants as well, and I must give an account of my stewardship to all classes. . . . Am I to be told . . . that I am to be dictated to as to the course I am to take in this House of Commons by reasons that can appeal to the consciences of my fellow Catholic members but which do not appeal as well to the consciences of my Protestant colleagues? No! So long as I have a seat in this House, so long as I occupy the position I do now, whenever it shall become my duty to take a stand upon any question whatever, that stand I will take, not from the point of view of my Roman Catholicism, not from the point of view of Protestantism, but from a point of view which can appeal to the consciences of all men, irrespective of their particular faith, upon grounds that can be occupied by all men who love justice, freedom and toleration." The die was cast. The issue went to a general election. Bishop Lefleche declared that no Catholic could without sin vote for a party whose chief supported such error. The Liberal party won a substantial majority of the seats in the House of Commons and Sir Wilfred Laurier became prime minister of Canada. If Cardinal Spellman or any member of Congress would care to have his memory refreshed on this event, the story can be found in *The Day of Sir Wilfred Laurier* by Oscar D. Skelton.

Barden Denies Charge Of Discrimination

THIS WEEK Congressman Graham A. Barden of North Carolina took notice of Roman Catholic charges that his federal aid to education bill (H.R. 4643) discriminates against Negroes. He said this charge is a falsification of his intention and is a part of the campaign of personal vilification which has accompanied opposition to his bill. He declared that his proposal protects Negro schools because it includes them in the $60-per-pupil minimum for all schools. . . . In Hiroshima, Japan, the fourth anniversary of the dropping of the atomic bomb will be celebrated on August 6 by a program on Peace Plaza. The mayor will speak, doves will be released as messengers of good will and a memorial tree will be planted. The Writers Board for World Government, 7 East 12th St., New York 3, says that plans for a world peace center on the site of the first bomb explosion, including a suitable memorial in a park, are under consideration in Japan. A beginning in this direction has been approved by the Japanese Diet. The Christian Century would welcome information concerning peace observances of Sunday August 7 in American communities. . . . Signs of returning national sanity: (1) The six Trenton Negroes who were condemned to death last August for a murder have been granted a new trial by the New Jersey supreme court. (2) Senator Hickenlooper's charges of incredible mismanagement against David Lilienthal and the Atomic Energy Commission have proved nothing except that they were conceived in a spirit of incredible partisanship. (3) The Broyles bills, which attempted to set up a chauvinistic

inquisition in Illinois, were all defeated. (4) The American Association of University Women voted at its national convention to open its membership to all university women, regardless of race. The Washington, D. C., branch voted to withdraw but the Virginia delegation, acting on instructions from the body they represented, approved the ending of racial discrimination.

Allies Can't Be Bought!

FOUR ASSUMPTIONS underlie the administration's proposed gift of arms to European nations. One is that a grant of weapons necessarily creates gratitude to the giver, and that this gratitude will take the form of a resolute defense of the West, including ourselves. A second is that such donations will strengthen, extend and preserve democracy. A third is that gratuities of this kind will cause Russia to accept the predominance of Western power and govern herself accordingly. A fourth is that return now to an arms economy will solve the economic problem which is causing unemployment here and something like panic in Britain.

Each of these assumptions is highly dubious, to say the least. A foreign policy built upon these four expectations is a compound of uncertainties. Our recent experience in China strongly suggests that it may collapse in the first international storm. It is not too late for Congress and the people of the United States critically to appraise these official postulations.

Nobody doubts that Europe rests under a cloud of insecurity, and that this is the biggest single factor retarding recovery. Russia and her satellites have six million men under arms, according to our state department, and this contributes to the uncertainty. None of the countries of western Europe desires to be overrun by the hordes from the east. With greater or less effectiveness they may be counted on to resist if attacked from outside. But the attack may not come from outside, and, Atlantic pact or no Atlantic pact, the dominant consideration in their resistance will be to preserve their own existence, not to defend western Europe or the United States.

These nations are grateful for Marshall plan aid, and they have demonstrated that fact by placing Communism on the defensive everywhere west of the iron curtain. But that kind of assistance provides jobs for men in factories, puts bread on their tables and strengthens their capacity to govern themselves. Giving weapons to their governments takes men from productive labor and mobilizes them in the nonproductive ranks of conscripted armies. It weakens recovery and adds to the regimentation of their political and economic life. It reverses the good effects of economic aid.

If one is to judge from continued administration pressure for its proposed gift of military aid amounting to $1,450,000,000, nobody in Washington has read the accounts of the parade which the victorious Communist armies staged in the greatest city in Asia on the twelfth anniversary of the Marco Polo bridge fight which began the Sino-Japanese war in 1937. For miles and miles through the streets of Shanghai the Communists displayed thousands of trucks, cannon and other accoutrements of war—made not in the U.S.S.R. but in the U.S.A.! These Communists were Chinese. They came into possession of the supplies without which they could not have conquered China so quickly through civil war. If the arms-aid bill passes, something similar could happen in Europe.

Will arms aid strengthen democracy in Europe? No. Rather, it will build up the military caste in every recipient nation. It will buttress the influence of this element in the political and economic life of their countries. The administration in Washington proposes to spend the sum it seeks (1) to increase military production programs of the European nations; (2) to supply arms directly from this country; and (3) to give American technical and training assistance. Thus this money would swell the armament industries. Since the military have always been closely allied with the "merchants of death," arms aid would strengthen their power. It would also greatly expand the armed forces of Europe, which would further intrench the military. It seems not to be generally understood that one-third of the entire amount proposed is to go for arms already in stock here. These would be sold to European nations at around ten cents on the dollar. So the prospective gift would have a money value in arms alone, if honestly appraised, roughly equivalent to the entire amount made available this year in Marshall plan aid. Such quantities of arms will inflate armies and increase the power of their leaders.

It might be observed in passing that this effect of the arms program will not be confined to the receiving nations. It will, as we stated in an editorial on February 23, go far to deliver our own foreign policy into the hands of the generals. While this appropriation is being discussed in terms of its cost for the first year, the state department says this would be only a beginning. So a vitally important question is being decided: Shall the generals run our foreign policy?

What will Russia be doing while all this is going on? She will not accept Western military predominance without a struggle. Instead, she may be expected to increase her own armaments and to equip her allies as rapidly as we equip our own. Thus the arms race, which is already under way in atomic weapons, will be expanded and speeded up. Concerning this rivalry, Quincy Wright, the conservative professor of international law at the University of Chicago, says: "This is the aspect [of military aid] which gives me the greatest concern. I have studied the history of wars and their formation, and I must say that an arms race is a dangerous thing. There was an arms race started when the Triple Entente and the Triple Alliance faced each other in 1907 and 1908 before World War I; and that arms race led to World War I. Arms races are dangerous things, and if the Soviets respond to military aid by increasing their armaments even more, as they well may, we may have an arms race. That is, I suppose, a risk we must calculate; but I must confess that I look to it, especially in a bipolar world, with a good deal of concern." Professor Wright might have added that, as each side moves to meet the threats raised by the other, neither gains the security or advantage it seeks, but both are driven to ever greater desperation by the burdens they assume. Sooner or later these burdens become unbearable, and at the present

rate of expenditure for arms it is likely to be sooner. It is inconceivable that this country can carry on at the present level for more than a few years, to say nothing of raising the level.

An important but usually hidden reason for arms aid to Europe is that, given the general insecurity, it is justified on the ground that production of military implements is needed to give our lagging economy a shot in the arm. So the June 17 *New York Times* noted that "the orders for equipment that would follow passage of the enabling [arms aid] legislation would encourage United States producers to retool their plants for the production of military equipment. It is hoped that this would lead to providing the armed services with mass production advantages for their own procurement. . . . It is now felt that the stimulus of the proposed industrial activity might be beneficial to the national economy as a whole."

But where does this lead? No one believes that war constitutes an immediate threat. The diversion of resources into an armament program therefore postpones recovery and delays our facing of the economic problems whose solution is a necessary antidote to Communism. From an economic standpoint, it gears a substantial portion of the economy to the production of waste. It therefore keeps from the people the essentials of wholesome living which a free society ought to make available to them. It reduces our capacity to provide economic assistance to other democratic nations, and to that degree fails to take advantage of a method of counteracting the appeal of Communism whose effectiveness has been abundantly proved. It moves our own country further along the dangerous road of regimentation by diverting to waste and destruction energies that should contribute to human welfare, by increasing debt and taxation and by postponing the solution of problems until we may discover that they have become insoluble. When that happens, nations generally take the final plunge into insanity by going to war, which settles nothing.

These four assumptions underlying the proposed arms aid to Europe are therefore all open to the gravest question. They deserve to be thoroughly debated in Congress and in the press before that body accepts the administration's leadership. We believe that public discussion will demonstrate that they are all fallacious, and that the proposal should be defeated.

America needs friends. The American people have no intention of returning to "splendid isolation"—a term which was coined a half-century ago to describe Great Britain, but which the postwar disillusionment of the twenties domesticated in this country. That attempt to insulate ourselves brought its own disillusionment. We want no more of that. Now we know we share a common destiny with all free men. But allies can't be bought. The tie that unites free men has to be something stronger than gratitude for guns.

Shadows on the Wheat

BRONZED and young He walked such fields
As these. Like shadows lie
The words, "Except a grain shall fall . . .
And die . . ."

LESLIE SAVAGE CLARK.

The Wayward Postman

EDITOR THE CHRISTIAN CENTURY:

SIR: Once upon a time there was a postman who had served his Uncle Sam faithfully for forty-five years, delivering the right mail every day to all the houses on his devious route. Neither snow nor slush nor summer heat nor bunions ever stayed him from the steady pursuit of his rounds. Every morning he delivered to Mr. Montague, the vice-president of the First National Bank, his copy of the *Wall Street Journal,* and to Andrei Engels, the Marxist shoemaker over on River street, his eagerly awaited *Daily Worker.* The beloved saint, Mrs. Barbara Heck (aged seventy-five), never failed to get her copy of the *Christian Advocate,* nor did Professor Crooks ever miss his weekly *Scientific American.*

Came the last day of the postman's official travels. As he started on his rounds, some imp of perversity whispered in his ear the alluring suggestion that it would be a lot of fun for once to get the mail all mixed up. The imp went on to point out that he had delivered the right mail for over 15,000 trips and surely was entitled to one joyous spree. Also, more subtly, the imp held out the vision of making a great contribution to social understanding in the city by getting people off their mental beat through a novel kind of reading matter.

So the postman carefully delivered to Mr. Montague the copy of the *Daily Worker,* to widen his mental horizon, and left a copy of the *Nation's Business* with the fiery radical, Mr. Engels. With the same high aim and a lift of soul, he deposited on the doorstep of the Methodist pastor a copy of the *Brooklyn Tablet,* the aggressive Catholic paper, and left for the astonished Father McGinness, pastor of St. Bridget's Church, copies of both the *Churchman* and The Christian Century. The superintendent of public schools received the current issue of *Racing Form,* and on Dr. Keen, the eminent surgeon, was bestowed a copy of *Science and Health, with a Key to the Scriptures,* addressed elsewhere. And so on to the end, opening up new vistas at every mailbox.

Thus far the original story. But from there on, there are two divergent endings. One version goes on to relate that the next day tensions were healed, misunderstandings cleared away. But higher critics have insisted that this ending is spurious, being an interpolation by a later redactor, and that the true version is that there were next day 279 violent complaints to the post office, 9 cases of apoplexy, 14 cases of high blood pressure, and numerous minor calamities. You can take your choice.

Just the same, the postman had himself a good time, and went into retirement in a blaze of glory. He had a sound idea—that getting off one's usual beat may be a definite means of grace. It can be done without benefit of an inspired postman. Doesn't it say in the Good Book to be mindful of the things of others as well as of our own?

A rowing coach, a few weeks ago, explaining the defeat of his protégés, said genially, "The boys rowed too long in one place." It could be.

Yours,

SIMEON STYLITES.

More Light on the Church

Tenth Article on 'How My Mind Has Changed in the Last Decade'

By John A. Mackay

I HAVE NOT experienced in my thinking during the last ten years anything that could properly be described as a revolutionary change. No conversion has taken place from one point of view to another. Yet, taken as a whole, these last years have been, in their cumulative effect, among the most decisive in my whole lifetime. Some old things I have seen in a new light. Certain important issues have become clarified in my mind. New vistas have opened up. Truths which I had firmly believed for many years have taken on fresh meaning. Above all, I have been gripped, and sometimes overwhelmed, by the realization that eternity is now, that it is in the here and now of one's life that the eternal order must become real and potent, that it must shed light and mold living. As I have reflected upon these past years and have tried to put into words what has happened to me, certain things stand out. I have become aware as never before of four things in particular.

I

To begin with, the earliest Christian creed, which is also the most important article of Christian faith—"Jesus Christ is Lord"—has taken on new significance for me. Christ's importance for both the historical and the cosmic order has become more luminous. I have grasped more clearly that the human quest for wisdom, when it is intelligent and seeks to be creative, stops at Jesus Christ, who is the key and clue to all mystery in the spiritual realm. To work in such wise that human action shall not be sterile is to start from him. Christ the Living Truth is a Frontiersman who is ever crossing old boundaries, to guide into new dimensions of God's design all those who dare to follow him. More than ever before have I felt Paul's kindling passion to "know" Jesus Christ as the Lord and to be "known" of him for all the issues of thought and life.

The implications for history in our time, and for the march of Christianity through time, of the lordship of Jesus Christ, have given my spirit a glow intenser than anything I have experienced since my early teens. Christ is the Lord of all the so-called immanent forces of nature, of life and of logic. He is Lord in particular of that tremendous thing called the "dialectic of history," which is so real and potent and which has been interpreted in so many ways. The cross of Jesus Christ has appeared to me more and more under the form of a victory, where the Victor vanquished the "principalities and powers" that sought to thwart God and enslave man. The Crucified in dying for sin saved death for spiritual ends; he made death a mother.

I was naturally thrilled, therefore, to find that the category of the lordship of Jesus Christ was the supreme category of thought at the Amsterdam Assembly last year. I saw in the calm, radiant demeanor of men who had been through hell in these last times and who continued to live amid the wreckage of human hopes that a sense of Christ's living lordship was the antidote to that "catastrophic reaction" which has disintegrated the spirit of millions, the answer to the quest for the "transcendent security" which those same millions crave. To be able to say that Jesus Christ is Lord, not simply as a theological formula to be believed but as a vital commitment to be made, is to escape from the bane of anonymity which is the affliction of modern mass man, who does not know who he is or to whom he belongs.

To grasp the stupendous fact that Jesus Christ is Lord is to eschew forever any attempt to patronize this Christ, who remains sovereignly free in all his relations with men, whether inside or outside the church. The pretense of ecclesiastical functionaries to possess the power to manipulate Jesus Christ because of their hierarchial status I find more than ever abhorrent and anti-Christian. I have a deepened antipathy to any clerical claim to exercise patronage over Jesus Christ or to make him respond to sacramental magic. The living Lord Jesus Christ, today as yesterday, manifests himself only to humble hearts that wait for him on the road and at the communion table.

II

The second thing that has come home to me in these last years is the need for a dynamic theology. Following the address on "The Restoration of Theology" which I delivered at my installation into office in Princeton Theological Seminary, I wrote in 1940 a little book entitled *A Preface to Christian Theology*. In 1944 we organized the Princeton Institute of Theology, which has met each year since then for a couple of weeks in the month of July. *Theology Today* was founded in 1944 with the motto, "The life of man in the light of God." I have become committed to the proposition that a theology that is at once luminous and dynamic is one of the supreme needs of the Christian church in our time.

If we are to meet the situation created by emergent Communism, whose crusading passion is so largely inspired by dynamic Marxist ideology; if we are to meet the claims of resurgent Romanism, which approaches the confusion of our time with a massive thought structure derived from Thomas Aquinas; if we are to meet the craving of contemporary man for authority in his mental darkness and for order in his anarchic chaos, the Christian church must present the men and women of this generation with theological ideas that are both luminous and dynamic, that give light to see and power to achieve.

In a situation of this kind it is clearly not enough that theological beliefs should be engraven upon badges to guarantee orthodoxy or formulated into findings to promote ecclesiastical understanding. They must be blazoned upon banners that are unfurled before the waiting eyes of our contemporaries. For Christian truth is more than a

badge to be worn; it is more than a bird to be pursued. It is supremely a banner. When Christian truth is truly grasped and proclaimed it is a banner whose motto has the definiteness of the badge and the mobility of the bird; for the banner means truth in action.

It has grown upon me that the supreme theological issue of our time, by which I mean the aftermath of the Second World War, is not the issue of the ultimate authority of revelation as against the relativities of humanism. That is the problem which Barth dealt with so admirably, presenting a theology of the Word amid the changing moods of culture. For Barth's dynamic restatement of the authority of the Word of God, the Christian church is his debtor. What he has done is basic.

But our chief problem at the moment, if Christian theology is to meet the heresies of the hour and the cultural situation in which we find ourselves today, is not merely the authoritative Word over against religious relativity; it is rather the dynamism of those who hear God's Word and obey it, as against the dynamism produced by other crusading faiths. The vitality that comes from the mystic collectivism of Communism and from the mystic institutionalism of Romanism can be met only by the dynamism of the new man in Christ, and of the community which is the organ of Christ's will. What is supremely needed is a theology which shall set forth the nature and implications of the truly Christian man. We need, on the one hand, a theology of Incarnation to set forth with deep biblical insight and contemporary relevancy what is meant by the affirmation, "Jesus Christ is Lord." We need equally a theology of the new man in Christ and his relevancy as an organ of Christ's power in the human situation.

What I mean is this: Our supreme need at the moment is a theology of life, and not merely a theology of light. Where both Barth and Niebuhr fall short is in that neither has taken seriously enough the new man in Christ and what God can do through him. Both have been too much afraid of subjectivity and of anything that might appear to savor of mysticism. Yet nothing is more at the heart of the New Testament than the concrete, pulsating reality of men and women reborn into newness of life through Jesus Christ and made, individually and collectively, the living organs of his holy will.

III

My thinking has also been engaged a great deal in these last years with the subject of the church. Those of us who met at Oxford just over a decade ago said, "Let the church be the church." But what does it mean for the church to "be the church"? When is the church the church? It has grown upon me personally over the intervening years that the Christian church, in order to be truly the church, must be a missionary as well as a worshiping church.

One of the very real perils of the ecumenical movement is that in a subtle and pervasive way the thought may be engendered that the achievement of ecclesiastical unity is an end in itself. How natural it is, after the long record of strife that has marked the course of church history, that Christians should feel that the most important thing the churches can do is to achieve ecclesiastical harmony and theological understanding! As if that functional harmony in the biological sphere which we call health were to be regarded as an end in itself!

No, physical health is not ultimately for exhibition or for exultation. Those who enjoy health can be healthfully human only if they are willing to lose themselves in devotion to a great idea or a great cause, to forget about their health, even to sacrifice it for the sake of duty. The Christian church is worthy of the name it bears only when it emerges from the sanctuary where God is worshiped in order to express its devotion to God and its corporate understanding of his will in missionary action. The church can never be an end in itself, however perfectly it may formulate its faith, establish its order and conduct its worship. The church to be truly the church must be everlastingly an instrument of God's saving will, fulfilling his missionary designs in human history.

IV

Another concern about the church preoccupies me at the present time. Within the ecumenical movement two distinct trends are manifest. One is the indubitable concern for Christian unity among all the churches that acknowledge Jesus Christ to be "God and Savior." The other trend, which is equally potent, is the resurgence of confessional interest and loyalty. Anglicans, Lutherans, Presbyterians, Baptists, Methodists, Congregationalists are all concerned at the present time to give ecumenical or world dimensions to their respective traditions. Two possibilities therefore confront us: Resurgent confessionalism may become sectarian and disrupt the ecumenical movement; or each great ecumenical denomination may grasp afresh the essential Christian truth in its own heritage and, in loyal commitment to the interests of the one Church of Jesus Christ, bring its heritage humbly and unashamedly into the unity of the Church Universal for the enrichment and edification of the Body of Christ.

Speaking as a Presbyterian, who is more of a Presbyterian than ever before though less than ever in a narrow ecclesiastical sense, I am committed to the policy that the Alliance of Reformed Churches holding the Presbyterian System shall not become sectarian. It is my deep desire that all Presbyterian churches shall explore afresh our heritage of faith, in the light of Holy Scripture, in the light of our history and experience, in the light of the witness of other Christian confessions, in the light of contemporary need in the church and in the world, and bring the purified essence that endures this test into the living reality of Christ's church in our time.

V

But what is the form of that catholic unity for which I long as I cross the threshold of threescore years and look forward to the last lap? The splendor of evangelical catholicity stirs my imagination and grips my devotion. What we need in the ecumenical movement is not a Protestant version of Roman unity. Let us beware of trying to Romanize Protestantism. Roman unity is majestic and imposing. It can be effective. But at its core it is sterile and sepulchral.

What we should pursue, and what my own compass is set to pursue, is a catholicity that shall be evangelical, that has the gospel at the heart of it. We need to pick up afresh,

and give contemporary meaning to, the saying that stirred and guided the early Christian community: "Where Christ is, there is the church." Where the saviorhood of Jesus Christ has been real in life, where men adore him as their sovereign Lord, where, bearing the marks of his Holy Spirit, they are concerned to "learn Christ" and to obey him in personal and corporate life, there Jesus Christ is and there is his church.

I am clear about this also: While we can expect Jesus Christ himself to be present at great ecumenical gatherings, to guide their thought and action by his Spirit, it is supremely in congregations of Christian believers, who are knit together in concrete relations with him and with one another in the daily worship of God and in the daily service of God, that Jesus Christ is supremely present. I continue to remind myself more and more in this connection that, according to the New Testament, membership in the Body of Christ is on an individual basis.

Ultimately speaking, and in terms of the New Testament, we do not belong to Christ and to his church upon a denominational or confessional basis. We do not create the Body of Christ by fusing churches together. The Body of Christ is something more, and it is also something less, than all the churches. No one is a member of the church which is the Body of Christ, save upon the basis of a personal relationship to Jesus Christ. No human community can be worthily called a church that does not have the vitality of a living local fellowship of believers. For ecclesiastical forms and hierarchical functions there is one supreme New Testament criterion: To what extent do forms and functionaries contribute to "perfecting the saints for the work of ministering"?

When I think of the church today and tomorrow, I have two yearnings as I move on. Let the church become, in the world of our time, a community of brotherly enthusiasts. Let its members be closely linked to Jesus Christ and to one another, committed to the one cause of human redemption for which he died and for which he lives. And tomorrow, if we fulfill the tasks of today, and do God's will, may we see that for which the reformers of the 16th century longed: "The next free General Council of Holy Christendom."

Schweitzer at Aspen

By Allan A. Hunter

"THE LION who laughs," is the way Romain Rolland described Albert Schweitzer. Here at Aspen in the Colorado Rockies, the tired visitor from equatorial Africa impresses us as the simplest, most human of men. Nevertheless we echo some of the phrases with which Americans have sought to voice the impression he makes on all who meet him. We too recognize him as the greatest living man, the only person ever to earn doctorates in philosophy, theology, medicine and music, and the world's foremost missionary. Some are ready to call him "the thirteenth disciple."

His wife, we discover, is also a saint. She has need of saintliness. Even at a Goethe bicentennial the crowd is not always considerate. Efforts to protect her husband from well meaning admirers are vain. The reason is that he sees no crowd, but individuals whom he is ready to meet one by one, with the utmost kindness. At every meal something like this happens: The Schweitzers come into the cafeteria a half-hour late and sit down for food. Within two minutes a student approaches the famous man's table to ask him to autograph one of his books. Emory Ross, Africa secretary of the Foreign Missions Conference, has undertaken to return the Schweitzers to Africa by next October, still alive. He mutely implores the intruder to let his guest have a few bites in peace. Doesn't the young man realize that through the war years and for nearly four years after this 74-year-old scholar hasn't had a single day's vacation?

It's no use. Dr. Schweitzer jumps up, takes the student firmly by the arm and leads him to an empty table. After meticulously inscribing the coveted name, adding as always the date and place, he says: "One must always write every word carefully." Others crowd around and another unauthorized seminar is under way. Mrs. Schweitzer and Dr. Ross shake their heads.

But for all his generosity Dr. Schweitzer is nobody's fool, except Christ's. One newspaper reporter, at the weary end of a long day, sought too persistently for just one more illustration of the principle of reverence for life. The doctor's ready smile did not fail, but he took the interviewer's arm and said: "Even I am a part of the life to be reverenced. Suppose you have a little reverence for me now. I am very tired." The cross-examination suddenly ended. Another correspondent said: "This is one assignment I sought on my own initiative. I came here because I wanted to meet one man who is both great and good. I have met him."

Scholarship and Tenderness

Schweitzer has a genius for being at home and for making everybody around him feel at home. But there is a reserve back of those discriminating, compassionate eyes that warns interrogators not to go too far and to do some thinking for themselves. One man who flew and motored across a third of the continent went away with two questions he had intended to put unasked and yet not unanswered. The first question was: How could a humanitarian who is unwilling to tear a branch from a tree, a man who stops when hurrying to a train to rescue an earthworm from a rain puddle in the road, a sensitive follower of Jesus, refuse to come out unequivocally against war as a Christian pacifist? The second question was: Is not relaxed, loving attention to God terribly important? What then, Dr. Schweitzer, is your method of praying?

Those queries were not put. They did not need to be. As you face this spiritual giant who reconciles fellow Af-

ricans with fellow Europeans and worships God through huge responsive fingers that are equally expert at sewing up incisions, repairing a leak in the roof, resurrecting Bach on the organ or setting down what Goethe could mean to our decaying civilization, it comes to you that his "reverence for life" imposes on you a terrifying responsibility.

This artist at living will not deliver the answers you look for. Instead, he points to a new dimension of being which you must explore for yourself, in terms of your own integrity, not his. Above Schweitzer's hard-headed scholarship and diversity of manual skills is a tenderness that is the opposite of sentimentality. There is only one way to know Schweitzer, and that is to be exposed, as he is exposed, to the desperate need of human beings and then to make your own answer to that need.

Even the Rats

Mrs. Schweitzer has learned that. She doesn't sleep as easily as her husband does. That is why on this his first and possibly last trip to America he makes only one demand, that there be two rooms, so that he can do his stint of writing late at night without disturbing his wife. In Africa once, Mrs. Schweitzer told me, she complained about the rats. They kept her awake at night. So he set a trap (you can be sure it was calculated to do no violence to any creature). Seeing the catch next morning Mrs. Schweitzer was pleased. She asked a servant to get a boat, take the whole lot far out on the Ogowe river in a sack, and if necessary tie something heavy to it so that the rats would sink forever from sight.

The servant shortly returned. Mrs. Schweitzer was puzzled. How could he have done the job so quickly? "I was carrying the rats to the river," he explained sheepishly, "but the doctor saw me. He said, 'Give them to me.' I did. Then he let them all out."

The rats came back, of course. Later in the day Mrs. Schweitzer stated the issue as clearly as she could. "My husband," she said, trying not to be exasperated, "I ask you: Which do you value more, those rats or my sleep?" The doctor's answer was silence, complete, devastating silence. Yes, Mrs. Schweitzer is a saint. She has to be.

It must hurt her to see his powerful body so worn out. The unbrushed shock of hair is silver now, and so are the grand mustachios that, ironically, make you think of Stalin. (During the late war an FBI agent, seeing an enlarged photograph of Schweitzer in my study, reported that I must be a Communist.) He is about as far removed from totalitarianism as a contemporary man of action could be. Probably no present-day thinker is making a more articulate and profound plea for individualism, the kind that dares to act on the assumption that "the highest form of reason is love."

In the tent out in an open field where a thousand people listened to the hour-long lecture in German on "Goethe: His Personality and His Work," which, Schweitzer confessed in conversation, it had taken him the past two and a half months to prepare, he voiced his admiration of the sage of Weimar. Goethe, he said, was dominated by the need to serve. He evaded no duty or responsibility that devolved or seemed to devolve upon him. Always he committed himself to the very limit of his powers. Those concluding sentences were more autobiographical than the speaker seemed to realize. Not once did he mention himself, until the very end, when he acknowledged "with joy" his gratitude for Goethe's "ethical and religious wisdom, so simple and so deep."

Man as He May Become

There was no striving for effect, hardly any use of the expressive hands; only integration, balance, humility, simplicity, sheer presence—man as he has it in him to become, abandoned to the Eternal Now. Goethe had said, "Earnestness alone makes life eternal." Schweitzer, as he stood quietly before us, was unconsciously demonstrating what life eternal is. There he was, like the mountain river rushing down from the snow-streaked peak that broods over this Colorado valley, too alive for frustration or self-pity, comfort or prestige; intent only on going forward, without inhibition, to whatever may lie ahead.

Last night, while a recording of his lecture was being made in German, I sat in his room watching the massive face. He should not have been there, perhaps. An altitude of a mile and a half was too much of a strain for that weary heart. But he had given his word to Robert Hutchins that he would come to Aspen, under the impression that Aspen was on a level with Chicago; and after all the two million or more francs promised for the hospital at Lambaréné were not to be despised.

A Monolithic Life

The German was incomprehensible to me. Anyway, the translation would be available next day. So I allowed imagination to flash back from scene to scene of this monolithic life. The boy is aiming his slingshot at a bird. The church bell tolls. The weapon is flung into the bushes. . . . The famous operation in the chicken house is over. "I have no more pain! I have no more pain!" the black man keeps repeating in surprise. The physician from Europe tries to explain why he has come to Africa. But he cannot quite make it clear to the patient. Something becomes very clear to the surgeon, however. It is as if for the first time he heard the words of Jesus: "And all ye are brethren." . . . It is early in the First World War. He is seated on a log beside a sorrowing black woman as the river boat takes her man downstream to almost certain death. The empathy is too holy for speech. The drama of that life, its discipline, its release! Goethe once said that the miracle of a sunset ceases to be a miracle after the first fifteen minutes. That is not so as you watch Albert Schweitzer.

The recording is finished. It is 10:30 p.m. I start for the door—the man who next morning is to deliver what will be a permanently important lecture has had enough for one day. But no: he seizes my arm and forces me to sit beside him as he reclines on the couch. For several minutes he speaks in easy French. To think—and he grins spontaneously as a boy—that anyone should come all the way from California just to meet him! At last at the door, I am called back. Am I sure I can find the way to my lodging? He must be certain, before we grip hands to say good-by. Had there been any doubt he would have escorted me, in spite of his exhaustion, back to my room a mile distant.

Repression in Argentina

By George P. Howard

BUENOS AIRES has just been the scene of a meeting that was epoch-making in the history of Argentine Protestantism. It was a rally of all denominations for prayer and intercession in the large Central Methodist Church. The occasion was the submission to our congress by the national executive of several projects that tend in a very tactful but nevertheless very definite way to curtail Evangelical activities in this country. One of the proposals is that the ministry of cults should supervise and "fiscalize" the activities of all religious bodies except the Roman Catholic. It is specified that these activities are to be confined to "their temples." This would mean the end of all religious activity off their own premises by Protestant and Jewish groups. No open-air or radio work would be allowed, and it is questionable to what extent Protestant literature and Bibles could be sold or distributed.

Constitutional Guarantees Circumvented

This, of course, is what the Roman Catholic hierarchy has been advocating strenuously for a long time. Protestant leaders were naturally alarmed. The Confederation of Protestant Churches sent a strong delegation to interview key members of the congress. These have promised to give our case consideration. A strong point in favor of the Protestant case is the fact that the new constitution, which has just been adopted with great fanfare, definitely grants full religious liberty to minority groups. But what clerical influences were not able to get into that basic document has been tagged on to a number of executive orders.

Thoroughly aroused and splendidly united, Baptists, Methodists, Disciples, Pentecostals, Lutherans and Brethren gathered their forces for this remarkable meeting. The "Protestant Marseillaise," as Luther's hymn was called by the presiding officer, was sung with a fervor seldom equaled in this part of the world. Prayers by representatives of the different denominations and by students of the various theological seminaries, Scripture reading and a statement by the president of the Argentine preachers' association were followed with rapt attention by a congregation of over two thousand Protestant Christians. They had come out on a rainy, chilly night to affirm their faith and put themselves in God's hands. They felt singularly close to the heroic days of early Christianity. The meeting closed with the singing of "Onward, Christian Soldiers," also known as the "Protestant Internationale."

Barred from the Radio

For nearly a month all Protestant radio programs have been suspended. Some insignificant bureaucratic technicality is given as the reason. All Protestant ministers have had to register in the ministry of cults, and no unregistered person is allowed to broadcast or lecture in public. A curious delay in arranging the file of Protestant pastors makes it difficult for the police to know who is and who is not registered. Hence they deny all permits. On that point the church confederation again went into action. Government officials here and there expressed sympathy, but somewhere along the line clerical influences hold everything up. The assistant to the minister who has charge of all religious matters is a Franciscan friar. The use of recordings is not allowed in religious broadcasts, and all sermons must be submitted on special paper, in triplicate, one week ahead of time. Police and plain-clothes inspectors are present at many services. A presidential decree makes a police permit necessary for all public meetings. Meetings of boards of directors or associations as well as lectures come under this rule. Only services of worship are exempt. Obstacles and pressures are met at almost every turn. Overzealous officials make matters still worse.

But all this is being met in wonderful spirit and these days of testing are forging a stronger, more united and more active Protestantism. One valuable by-product is a more united Evangelical church. This growing unity was very evident at the recent annual meeting of the Confederation of Protestant Churches for Argentina and Uruguay. Delegates from fifteen denominations met in the mother church of the Waldensian colonies.

Economic Difficulties

In the meantime, living costs continue to soar and our currency to depreciate. Housing has become so critically short that many Italian immigrants have preferred to return to their country rather than put up with the desperately inadequate quarters offered them. Food supplies frequently give out in this overcrowded city. Of a total 16,000,000 population for the whole country, 4,300,000 live in this capital city. In the province of Buenos Aires, the richest and most densely populated, out of 4,400,000 only 1,350,000 live in the rural sections. The result is a real crisis in rural life and agriculture. The nationalist zeal for the industrialization of Argentina has caused neglect of the farmer. Emigration of farm labor to the cities has created a desperate problem for the harvesting of crops. The dollar shortage has paralyzed almost all imports from the United States, and very little comes from England and the Continent. The Buenos Aires city council recently announced that 368 new taxi licenses would be issued, but there were only ten applications. No cars were to be had at any price for the many drivers who would have been glad to run a taxi service.

The Protestant churches are naturally feeling the economic pinch. Nevertheless all seven Protestant seminaries and training schools in Argentina have their full complement of students. Union Theological Seminary, in which seven denominations cooperate, has 54 students from seven South American countries. In its lovely chapel a new pipe organ has just been installed. Professor Carámbula, who is at the head of the department of music, has organized a Bach chorus which is making itself famous. When his chorus gives a concert of sacred music, standing room is at a premium. And so, to this menacing day, Protestantism responds with a burst of song.

BOOKS

In the Editor's Absence

THE STORY OF METHODISM. *By Halford E. Luccock and Paul Hutchinson. New enlarged edition. Abingdon-Cokesbury, $4.00.*

SEVERAL considerations seem to justify a review of this new edition of an old book. There are millions of Methodists who ought to be interested in such a vivacious as well as veracious account of the rise and growth of their own church, and a large part of them have come to maturity since the book was first published 23 years ago. Besides, there are new chapters (by Harold Speakman) covering the events since 1926, one of the most important of which is the reunion of northern and southern Methodism. Moreover, the one of the authors who is editor of this paper is not here just now to stop me. The other author is our "Simeon Stylites."

In view of this dual authorship, readers of The Christian Century will scarcely need the assurance that this is not a dull book. Aside from its charm of style, which is obvious and which alone would be enough to distinguish it from the general run of denominational histories, the work does not fit into any of the familiar classes into which such writings generally fall. There is the kind which is essentially sectarian propaganda under a transparent veil of history; but this is not that kind, though the authors think well of Wesley and the movement he originated and leave the reader thinking well of them too. Closely akin is the kind that is a more or less covert attack upon other sects; but of course this is not that kind, and, to tell the truth, there have not been many such in recent years. Then there is the denominational history that is worked out meticulously and in detail on the basis of source materials, footnoted and documented with scholarly precision; and these are valuable works, indispensable to the careful student of the field but hard reading for the layman who wants to get the general sweep of a movement rather than all the particulars of its unfolding. This certainly is not that kind.

Luccock and Hutchinson do not claim to have made any deep research to clear up disputed points of Methodist history, but they have grasped the motive and spirit, the drive and flow, of the Methodist enterprise, from its beginnings with Wesley to its amazing extension and achievement throughout the world. This broad view of the total movement they present vividly by a skillful combination of selected details concerning personalities and episodes with large interpretative generalizations. The technique is like that of a movie in which close-ups alternate with distance shots.

The outstanding personalities are those of John and Charles Wesley, Whitefield, Asbury and Coke, Garrettson, McKendree, Cartwright, William Taylor and Thoburn. These are men great enough to be safely painted with all their warts. Their portraits are not retouched to make them plaster saints, but their greatness is not belittled. I doubt whether one will find anywhere a truer picture of the real John Wesley, or a more just appraisal of the paradoxical Asbury. Though the movement is traced from its beginnings, the emphasis is upon Methodism in America. The conquest of the frontier necessarily has a large place. The camp meeting is treated respectfully and as though it were both inevitable and indispensable in view of the social conditions prevailing in the early 19th century. It may be questioned whether the superemotional way was the only possible way, even then. As a matter of fact, great areas of the frontier got on pretty well without camp meetings. (The Cane Ridge meeting of 1801, by the way, was not a "Methodist camp meeting," as suggested on p. 261.)

What distinguished early Methodism was its effective follow-up system for consolidating the results of its revivals. The westward movement across America is given dramatic recital. The authors have the same difficulty that is experienced by all writers about religion on the frontier (I have had it myself) in making equally clear the process of urbanization and the development of culture behind that westward-moving front of the frontier. This "growing up with the country," this transition from pioneer days of circuit riders and camp meeting revivalism to the period of settled pastors presiding over reasonably cultured congregations housed in impressive buildings on the corner of First and Main streets in every county-seat town in the middle west, is never made quite clear, though it is implied in the accounts of the 1866 "Centenary" and of the growth of foreign missions, colleges, theological seminaries and publishing enterprises.

Methodism occupies a strategic position in the ecumenical movement insofar as it is true to its founder's definition. Here is John Wesley's own report of what he said in a sermon two years before his death:

> I subjoined a short account of Methodism. There is no other religious society under heaven which requires nothing of men, in order to their admission to it, but a desire to save their souls. Look all around you. You cannot be admitted into the church, or society, of the Presbyterians, Anabaptists, Quakers, or any others, unless you hold the same opinions with them, and adhere to the same mode of worship. The Methodists alone do not insist on your holding this or that opinion; but they think and let think! Neither do they impose any particular mode of worship on your former manner, be it what it may. Now, I do not know any other religious society, ancient or modern, wherein such liberty of conscience is now allowed, or has been allowed, since the age of the apostles. Here is our glorying; and a glorying peculiar to us. What society shares it with us?

It may be that, if he were living now, he would not be so sure that the Methodists are the only possessors of the liberty in which he glories. But one can be certain that, if he found others seeking unity by freedom of opinion, he would glory even more in that fact than he did in the belief that the Methodists had an exclusive claim to this inclusive position.

W. E. GARRISON.

Books in Brief

AINU FOLKLORE, TRADITIONS AND CULTURE OF THE VANISHING ABORIGINES OF JAPAN. *By Carl Etter. Wilcox & Follett, Chicago, $5.00.* Since Frederick Starr's pioneer researches, the Ainus have not been much studied by other than Japanese anthropologists. Only about 20,000 of them remain, mostly in scattered and isolated settlements. They have no written literature but preserve a wealth of mythological and legendary lore. The author, an instructor in Hokkaido University before the recent war, visited all the Ainu communities and spent much time, through a period of years, in hearing and recording this material. That one of his best informants recited stories and "epics" to him eight hours a day for thirty days, is evidence of this old woman's remarkable memory and of the quantity of traditional lore, of which her repertoire was only a part. The author's excellent training in the history of religions led him to pay special attention to the religious aspects of Ainu folklore—or perhaps most of it is religious—and to note with care the parallels between many of its episodes and ideas and some similar ones in the Hebrew-Christian tradition. Emphasis upon this parallelism runs throughout the book with very explicit applications to support the contention that Christians need to scrutinize their own biblical traditions rather critically so that elements of primitive folklore will not be held as articles of faith. He very plausibly suggests that the intelligent and modern-minded Japanese people will not easily be won to a set of "conservative" Christian beliefs in which they can see marked similarities to the legends of their own primitive and despised Ainus.

A TREASURY OF RUSSIAN SPIRITUALITY. *Compiled and edited by G. P. Fedotov. Sheed & Ward, $6.50.* That the Russian people, now regimented toward atheism, are by nature and tradition profoundly spiritual, is a conviction firmly held by many who know them best. An anthology of selections from nine writers chosen from nine centuries of Russian history can scarcely be regarded as demonstrating the

truth of this belief, but it can, and does, vividly illustrate the quality of the old Russian religion when considered apart from its entanglement with the government. It is, for the most part, mystical and ascetic, with a profound sense of the spiritual values of ritual and prayer. The earliest of these nine writers is St. Theodosius (died 1074), who is represented however by 40 pages of biography and only a one-page extract from a sermon on "patience and love." The latest is Alexander Yelchaninov, who escaped from Russia at the time of the revolution and died an exile in Paris in 1934.

THE SPIRIT OF REVOLUTION IN 1789. *By Cornwell B. Rogers. Princeton University Press, $5.00.* The subtitle tells what the title means and will allure any reader who likes to get at the grass roots of history: "A Study of Public Opinion as Revealed in Political Songs and other Popular Literature at the beginning of the French Revolution." The "leaders of thought" are important in any great movement in history; but it is equally important to know to what extent the people followed these leaders. The other day I was reading a book whose author thought 17th century England was "materialistic" because Hobbes wrote at that time. But what per cent of the English people read Hobbes, or knew anything about him? One must make a deeper and wider search to measure the British mind in the 17th century. So of revolutionary France. Mr. Rogers does this very thing. His hypothesis is that popular political songs, if one can collect enough of them, are a true index of the thoughts and attitudes of the people, especially in a country like France which bursts into song on the slightest provocation when ideas and emotions are in flux. The supply, in this case, is copious, as indicated by an 80-page bibliography which includes a descriptive catalogue of hundreds of political songs and the publications in which they appeared. Other source materials are used, but these are the most important. The author's interpretations and conclusions do not oversimplify the picture. Indeed, it is one of his contributions that he indicates the complexity of the popular revolutionary mood and that he finds in the "spirit of 1789" the seeds both of the disorders and disasters of the French Revolution and of constructive elements which gave it permanent value.

GREEN SEAS AND WHITE ICE. *By Miriam MacMillan. Dodd, Mead & Co., $4.00.* Miriam MacMillan is, of course, the wife of Capt. Donald MacMillan, expert explorer and navigator of Arctic waters and the conductor of many an expedition on which his ship's crew was composed of college professors, research men and scientists. She has gone along on many of these trips, and evidently she is the kind of woman who would be a definite asset even on a voyage where hardships and hazards are plenty. Besides, she writes well. This book came out last autumn, but November or December seemed to be no time to invite the reading of a record of adventures in the frozen north. Its charm is greater in July or August. But for any season of the year, this is a delightful and informing book about the Arctic and an authentic account of the work of one of its great explorers. W.E.G.

CORRESPONDENCE

State Forces Attendance at Parochial Schools

SIR: Dr. Morrison's analysis of the McCollum decision was much needed. Let us hope he has clarified some terms and corrected some wishful thinking. Surely "there is no vagueness or variance among the eight justices who concurred in the ruling opinion on the essential issue, namely, whether the Constitution allows the *churches* to enter the public school *system* to teach religion."

There is an important implication of the decision which Dr. Morrison did not point out. After reading the opinion of the court, one wonders whether the distinguished justices are aware of this implication. It concerns parochial schools.

The court was careful to indicate that its concern was not merely with the use of the public school buildings; it was with the use of public machinery, and made special note of the use of the compulsory education law. I quote the climactic paragraph of the opinion.

"Here [in Champaign] not only are the state's tax-supported public school buildings used for the dissemination of religious doctrines. The state also affords sectarian groups an invaluable aid in that it helps to provide pupils for their religious classes through use of the state's compulsory public school machinery. This is not separation of church and state."

If this statement is true of one hour a week of instruction by the churches, how much more true it is of twenty hours a week of instruction by the churches! Children whose parents elect parochial over public education are forced by the state to attend parochial school. Such cooperation between church and state is "beyond all question a utilization of the tax-established and tax-supported" compulsory education machinery.

Yet the Oregon decision affirmed the right of religious groups to satisfy the compulsory education law by attendance at parochial schools. Thus there is a clear inconsistency in the court's opinions. How can it be constitutional for the state to support a church's propagation of its faith by requiring children to attend the church's school *full time,* but unconstitutional for the state to require children to attend the church's school *part time?*

J. PAUL WILLIAMS.
Mount Holyoke College,
South Hadley, Mass.

Another Definition

SIR: Dr. Morrison's third article (June 22) gives this definition: " 'Establishment of religion' means a church united to the state by the civil law. It means use of the civil law by the churches to attain their ends." Cooley's *General Principles of Constitutional Law* defines it somewhat more broadly: "By establishment of religion is meant the setting up or recognition of a state church, or at least the conferring upon one church of special favors and advantages which are denied to others."

Under Cooley's "or at least" clause, it was certainly an establishment of religion when the law in the First World War ordained that a Quaker or Mennonite should have the right to be recognized as a conscientious objector, but a Presbyterian or Episcopalian should not. And doubtless it is still such when the law will accept as a conscientious objector a Christian or Jew, but will not accept as such a man who professes no religion. For surely it is as much an "establishment of religion" to give greater civil rights to Christians than to atheists as it is to give greater rights to Jews than to Mohammedans, or greater to Muggletonians than to Sandemanians.

STEVEN T. BYINGTON.
Ballard Vale, Mass.

Amazed at McGeachy

SIR: I have just read with amazement Dr. D. P. McGeachy's report of the Southern Presbyterian General Assembly. My amazement centers in the ridicule heaped on those who oppose union with the U.S.A. church under present conditions and your having printed this article. Frankly, Dr. McGeachy indulges in "mummery" in greater degree than anyone I have heard. His ridicule of the Bible and of those who believe it certainly passes the bounds of good taste. More than that, his characterization of what some of us believe is as arrant nonsense as I ever heard. It does not even sound coherent.

In giving the prominence you have to this article I feel that a good many of us who have been so grossly ridiculed deserve an apology. But, more than that, in publishing an article which makes fun of the Bible itself you have done a disservice to the Christian cause. Our national and world conditions will fare better when we

have more men and women who believe the Book which is being denied.

L. NELSON BELL, M.D.

Asheville, N. C.

Frustrated Patriotism

SIR: It was consistently courageous of you to publish (June 29) the letter of A. J. Muste entitled, "If Gara, Why Not Me?" The letter put clearly flagrant miscarriage of justice in a federal court decision, confirming the sentence of Larry Gara and others to jail for refusing to register under the Selective Service Act.

I am not a Quaker but for more than half a century I have contended with all my strength for American ideals of justice and freedom. The imprisonment of these young men, conscientious objectors, for loyalty to their country and their conscience flagrantly violates what we have built, at cost of sweat and blood, during all the history of our nation. By this token we preach freedom and jail those who exercise it.

This frank challenge of Dr. Muste voices the protest of the Christian citizenship of the U.S.A. against disgraceful and humiliating assault, by men in temporary authority, assuming to administer enforcement of the Constitution and laws of the nation. Instead of exalting, it frustrates patriotism.

HIRAM B. HARRISON.

Houston, Tex.

Rotarians Certain

SIR: I liked your reference (June 29) to the passing of the Rotary motto at the recent convention in New York. But why say "moral uncertainty at the heart of capitalism"? Why not "arrival of a moral *certainty* in the minds of American business and professional men"?

The men I know in Rotary have discussed this word "profits" many times. To those who started Rotary years ago the word meant the same as what Jesus said when he asked, "What does it profit a man?" Men in Rotary are not all active churchmen, but they all seem to have a better nature which approves "Service above Self" as a motto which no one can tie up to the profit motive.

In a day when all who receive wages in money are concerned about whether it is enough, I like to think there are some moral certainties at work—else the business you and I are in has profited the world little.

FRANK G. HELME.

Main Street Christian Church,
Rushville, Ind.

The Rotary Motto

SIR: I would like to give you some facts in regard to the decision of Rotary International to discontinue the use of the motto, "He profits most who serves best." The motto did not go out of use by convention action. All that happened at New York was that the convention accepted a recommendation of the council on legislation that a resolution being offered by a member club to effect the same results be considered as withdrawn, since the board of directors of Rotary International had already decided not to continue the use of the motto on future R. I. literature and printed matter.

The passing of the motto really began years ago when Rotary became international and began to experience difficulties in translating the motto into other languages. Like "team-work" and "fireside meetings" and other words and phrases purely American and perfectly understandable by American Rotarians, the word "profits" was not so easily translated into some languages. For many years speakers have joked about this difficulty.

The action of the board did not restrain Rotarians of America or any other country from using the motto, and my guess is that in the United States it will be referred to by Rotary speakers for many years to come. The action was a move consistent with Rotary International policy to keep simple this great movement now reaching out into 82 countries and geographical regions of the world and embracing close to 6,800 Rotary clubs and more than 330,000 Rotarians—men of different lands and tongues, of varying creeds and political beliefs. A common denominator for such a far-flung organization must necessarily be simple. That common denominator is the ideal of service. We try to express it in our motto "Service Above Self."

The words "He profits most who serves best" were borrowed from Rotarian Arthur Sheldon's School of Salesmanship in 1910 or 1911. They were never adopted by Rotary as an official motto although they did appear in a statement of Rotary policy for several years and then as a motto.

CHARLES G. TENNENT,
Director.

Rotary International,
Asheville, N. C.

Include Germans in D.P. Law

SIR: In a recent editorial on the D.P. bill (June 15) you say, "This should bring new opportunity for a few of the 11 million who lost their homes through the Potsdam agreement and are now in Germany." Correct, sir! It *should* bring new opportunity to these "expellees," but actually the expellees, and not Jews and Catholics, are the group against whom the bitterest discrimination is being exercised.

For almost three years—February 1946 to December 1948—I worked in Austria and Germany with the American Friends Service Committee and later with the army. Because of the advantage of first-hand observation, I feel eminently qualified to speak as I do.

Both the Celler bill (H.R. 4567) and the McGrath-Neely bill (S. 311) grant the use of the German quota for expellees. But surely if these people are entitled to come to America at all, it should be under the quota of their respective countries of birth and not on the German or Austrian quotas. Nowhere have I found it explained to the general public that expellees are denied outright any assistance from the International Refugee Organization.

According to Public Law 774 (Displaced Persons Act of 1948), "Displaced Person means any displaced person or refugee defined in Annex I of the Constitution of the International Refugee Organization." I quote further from the constitution of the IRO: "Persons who *will not be* the concern of the Organization: 4. Persons of German ethnic origin, whether German nationals or members of German minorities in other countries, etc." The denial to persons of German ethnic (racial) origin of the privileges of the IRO must surely show to thinking, honest Americans where the real discrimination in our D.P. law lies.

What is needed, even with the McCarran bill, is an amendment to remove the racial discrimination against all displaced persons of Germanic strain, whom we now call expellees. This amendment could embody a limitation of expellee admissions to a practical but fair fraction, such as 100,000. This would restore hope and good will to many American families who are desperately awaiting expelled relatives, and it would remove the dangerous ethnic precedent from our laws before it hurts others.

Mr. McCarran has already included expellees among the D.P. beneficiaries of his RFC resettlement loan plan. If 100,000 expellees are included in the same spirit as D.P.'s within the framework of his bill, the problem of the percentages would almost solve itself. At the same time a more generous number than in any other proposal would remain available for other classes of displaced persons, including those who were displaced after Dec. 22, 1945.

A willingness to discuss the problem with more sincerity and less malice will best help the persons who are the displaced. It would be regrettable if they should suffer from the misguided use of a great financial and sympathetic support which was intended to aid them and is applied instead to shortsighted elbowing aside of a less favored group, or to the vilification of men who, like Senator McCarran, are not ready to scrap our immigration policy when another solution is possible.

MARY P. CAMPION,
Secretary-Treasurer.

United Action Committee for Expellees,
Philadelphia, Pa.

Letters to Congress

SIR: Your issue of June 29 suggests writing to Washington in favor of "approximately decent D.P. bill H.R. 4567." Some of your subscribers may not know to whom to write and will be glad to learn that a complete directory of the 81st Congress may be had for 10 cents by writing to the Council for Social Action of the Congregational Christian Churches, 289 Fourth Ave., New York 10, N. Y.

Pocasset, Mass. M. A. WILLCOX.

NEWS of the CHRISTIAN WORLD

Charge Catholics Run N.Y. Schools

Episcopalians Declare School Boards Are Governed by Politics—Finland Remains Free

NEW YORK, July 22.—The boards of education and higher education have been under fire the past weeks from the New York Protestant Episcopal diocese on charges of failing to provide essential equipment in schools, censoring books and publications because of Catholic pressure and permitting politics to govern administration. The criticisms were expressed in *Christian Social Relations,* monthly publication of the diocesan commission on Christian social relations, of which Leland B. Henry is secretary. Nine specific charges were outlined, including the accusation that both boards are subservient to the editorial policy of the *Tablet,* official weekly newspaper of the Brooklyn Catholic diocese. After some public debate, Episcopal Bishop Charles K. Gilbert issued a statement which completely backed his director of social relations and called for a thorough and objective investigation. The superintendent of schools accepted this proposal.

Catholic Population Increases

Catholics in the United States, Alaska and the Hawaiian islands now number 26,718,343, according to the *Official Catholic Directory* for 1949, just issued. The new total represents an increase of 642,626 over 1947. While 17 dioceses report no change in their populations and 15 reflect slight decreases, 93 show substantial gains. The archdioceses with Catholic populations in excess of 1,000,000 are Chicago, 1,657,669; Boston, 1,283,232; New York, 1,256,269; and Philadelphia, 1,031,866. Brooklyn, with 1,203,915, continues as the largest diocese (as distinguished from archdiocese), while Pittsburgh, with 789,497, is the second-largest. An increase of 587 in the number of the clergy brings the total of ordained priests to 42,334, the largest ever recorded. Professed religious personnel includes 7,302 brothers and 141,606 sisters, 490 more than in 1947. Adult baptisms—which means baptisms of converts—numbered 117,150, and infant baptisms 1,054,338, an increase of 31,850.

Progress Made in D.P. Action Campaign

A total of 2,270 assurances of jobs and homes for Protestant and Eastern Orthodox displaced persons were provided through Church World Service during May and June, the period covered by the D.P. Action Month campaign carried on by the denominations represented by C.W.S., it was announced July 1 by Stanley I. Stuber, director of the campaign. These assurances nearly double the number provided by Protestant and Eastern Orthodox churches during the previous 10 months, and bring to 5,670 the number provided by these groups since passage of the 1948 D.P. act. Dr. Stuber said: "Although the campaign accomplished its purpose of focusing attention on the D.P. problem and secured many needed assurances, the problem is not yet solved and Christians must continue to follow through on this program if they are to fulfill the hopes of those who look to us from the refugee camps of Europe."

Finland Not Behind Iron Curtain

Finland is definitely not behind the iron curtain, in the opinion of Taito A. Kantonen, professor of systematic theology at Hamma Divinity School in Springfield, Ohio, who went to Finland in May as a commissioner from the U.S.A. committee for the Lutheran World Federation. "The freedom of thought and speech in Finland is astonishing," Dr. Kantonen said in a report to the National Lutheran Council here. "There is open criticism of communism, not only in private conversation but also in the press and on the floor of parliament. They naturally seek to avoid provoking their eastern neighbor to wrath but there is no fawning or kow-towing." Noting "quite a change of atmosphere" as he traveled from Finland to Germany, Dr. Kantonen said that both material conditions and mental attitude are poorer in Germany.

Mrs. MacLeod Represents American Women

Mrs. W. Murdock MacLeod, executive secretary of the United Council of Church Women, is one of the special consultants taking part in a discussion of women's function in the church at the World Council of Churches' Central Committee meeting in Chichester, England, this month. She represents 10 million American women of 83 Protestant denominations. Mrs. MacLeod will work with an international group laying the groundwork for a new department of the World Council which will be concerned with problems of women's place in the church. Following the meeting at Chichester, she will visit headquarters of the World Council and the World's Y.W.C.A. in Geneva, Switzerland, and will make a brief study of women's work in the church in France, Scotland and the Netherlands. Other American women at Chichester are Mrs. Leslie C. Swain and Mrs. C. S. Harrington, members of the Central Committee, and Mrs. S. McCrea Cavert, who directed the study on women in the church.

And So Forth

The Finnish Missionary Society has recalled all its missionaries from China, the Lutheran World Federation reports. Some 26 persons are involved.

M. Eugene Flipse, minister of the Community Church of Douglastown, Queens, flew to Puerto Rico this week to inspect missions of the Reformed Church. He will also visit the Virgin Islands, the Dominican Republic, Haiti and Cuba.

Mrs. James M. Evans, formerly of Chicago, has been appointed secretary of the world mission department of the United Council of Church Women, and Luella Reckmeyer, former head of the Chicago office of Church World Service, has been appointed secretary of the Christian world relations department of the same organization. J. HENRY CARPENTER.

German Churches Active on Campus

Work Among University Students Called One of Most Hopeful Trends in Nation's Religious Life

MAGDEBURG, GERMANY, June 20.—"The Christian work being done among students at all the universities is one of the most hopeful new beginnings in German church life," wrote Editor Kunze recently in the new monthly *Der Lichtblick.* Dr. Kunze, who himself was a student pastor some 20 years ago, reports that today's student pastors are eager to restore the program which was in effect before the nazi regime, when practically all the German regional churches conducted active programs on the campuses in their territories. They are now sponsoring services on Sunday, sometimes with holy communion, morning and evening prayer services during the week, discussion and Bible study groups, musical hours and religious drama groups. The first student pastor was appointed by the church in Saxony in 1925. He served the university and other schools of higher learning in Leipzig. Six months later Hanns Lilje, now bishop of the Lutheran Church of Hanover, took up his work as student pastor at the Hanover Technical College. Soon a pastor was appointed at Göttingen, and others followed rapidly. The university students formed their own congregations, which in the time of Hitler proved strongholds of Christian faith and resistance.

For Balance Between Religion And Psychology

Prof. Eduard Spranger of Tübingen wrote recently in a south German daily that the church of today must give more study to the problems of civilization than in the past. "It would be a disastrous misconception to believe that the solution for all psychological needs could be found ready-made in the Bible," he said. In the days when religious liberalism was strong, the importance of psychological elements for spiritual growth was no doubt overestimated. Since opponents of religious liberalism became strong around 1945, they have been inclined to underrate or to disregard entirely what psychology may mean for the cultivation and growth of spiritual values. Dr. Spranger believes that the next step in the process will be a balance between the two points of view which would leave a place for certain psychological elements and at the same time be aware of the limits of this method of looking at things.

Greatest Needs of Soviet Zone

Conditions in the eastern zone of Germany differ from those in the west and south; in some ways they may be better, in others worse. Representatives in the Soviet zone of Hilfswerk, Protestant relief agency, report that the most serious shortages in that area are shoes for children, for former prisoners and for church officers, insulin for diabetics, and means to fight the tuberculosis epidemic which is spreading

rapidly. "At the same time," says the report, "it is very important to help the congregations recover spiritually and to give them Bibles, hymnbooks and theological literature."

Protestant Churches Give Large Place to Music

In central Germany, where the tradition of Bach, Handel and Schütz is strong, Protestant congregations have always paid a great deal of attention to music. Apart from the famous choirs, such as those of St. Thomas in Leipzig and the Church of the Cross in Dresden, smaller singing groups are active in many towns and villages. Once a week they meet to prepare for the Sunday services. Various types of church concerts are given frequently. Even in small communities, the choirs are accompanied by a few musical instruments or by orchestras. Throughout the summer special music festivals will be held.

In Thuringia, Support Of Church Grows

Church statistics recently published in Thuringia for 1945 and 1946 offer interesting comparisons with the situation in prewar days. The percentage of couples married in the church rose from 59 in 1939 to 70 in 1944 and 82 in 1946. Only 900 persons returned to church annually just before the war and during the early war years, compared with 5,206 in 1946. During 1939, 24,000 people left the church; in 1940, 14,089. But in 1945 this figure had dropped to 1,819, and in 1946 to 1,632. Individual church members in 1939 spent an average of 25 pfennigs each for their church in addition to the church taxes they are required to pay; in 1944 the average gift was 60 pfennigs; in 1945, 1 mark; in 1946, 2.35 marks.

And So Forth

A writer in Hilfswerk's official organ takes to task churches which buy new bells and chimes (to replace those confiscated during the war) while millions of refugees are neglected. He urges that congregations do more for these miserable people.

The fifth German church college was recently opened in Hamburg. The others are in Bethel, Wuppertal, Berlin-Zehlendorf and Neuendettelsau.

In Eberswalde, near Berlin, thousands of people of all ages and from all professions gathered once a week in the town's largest hall for a recent mission campaign sponsored jointly by Catholics and Protestants.

Since the war 41 church barracks or somewhat more comfortable "rubble churches" have been contributed to Germany by the Lutheran World Federation, 16 by the World Council of Churches, 9 by the Protestant Relief Work of Switzerland, 8 by the Evangelical and Reformed Church in the U.S.A., 6 by the Lutheran Church—Missouri Synod, 3 by the Presbyterian Church, U.S.A., and 1 each by the Protestant Episcopal Church and the Swiss Free churches.

Many of the boys and girls who were separated from their parents in the expulsion from the eastern provinces and are now being returned to their families who have settled in central or west Germany, are unable to understand what is said to them, since they now speak only Polish and have forgotten their native language.

SIEGFRIED SCHARFE.

City Fights Vice For Ten Years

Los Angeles Battles Crime Interests and Chaos of Rapid Immigration—Churches Keep Pace with City

LOS ANGELES, July 20.—Last month Fletcher Bowron was sworn in as mayor of Los Angeles for the fourth consecutive term. After a bitter campaign waged against him, his victory at the polls was a mark of confidence in his fierce honesty and competent administration. No sooner was he re-elected than the city was shamed by a scandal in the police department. The vice queen charged from the Hollywood jail that Los Angeles cops had accepted bribes from her. Investigation resulted in the ousting of several policemen and a shift of others to new districts. The thorough overhauling of the police department by the mayor's order was an expression of his determination to protect Los Angeles from itself.

Criminals Come From Elsewhere

This latest exposure of vice and corruption in the city is only one phase of the fierce fight that is being waged here by gamblers and gangsters who are pouring into southern California from all parts of the country. Los Angeles in the last decade has become notorious for its bizarre murders and fiendish crimes. In his first administration, Mayor Bowron cleaned out 300 gambling houses, 1,800 bookies, 23,000 slot machines and 600 brothels, and abolished the sale of civil service promotions, bribes for zoning ordinance from commercial enterprises and other municipal evils. This 10-year-old fight for decent civic conditions in Los Angeles is still on.

Methodists of Two States Map Program

The annual session of the Southern California-Arizona Methodist conference, meeting at Long Beach, Calif., with 1,000 or more delegates and visitors, adopted the "Advance for Christ and the Church" program, fixing $1,500,000 as its goal in the next three years. The conference reported raising for church construction and other improvements in the past two years a total of $4 million, a high-water mark in church giving. A resolution condemning the North Atlantic pact was hotly debated and decisively defeated. A resolution pledging the conference to support conscientious objectors who refused to register for draft was voted down and a toothless resolution was adopted calling on President Truman to initiate action looking to a meeting of high-ranking officials of the United States and Soviet Russia, and the cultivation of cultural relations between the two countries.

Churches Build to Meet Growing Need

Presbyterian churches in southern California plan large expansion programs. Louis H. Evans, pastor of First Presbyterian Church, Hollywood, has announced the completion of a fund-raising drive that

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netted more than $250,000 to increase the Sunday school facilities. With more than 4,000 Sunday school pupils enrolled and 57 weekday activities in operation, the church's educational program has overflowed into apartment houses, dwellings, offices and sheds. This 5,000-member church is the largest in the Presbyterian, U.S.A., denomination. The Pasadena Presbyterian Church, of which Eugene Carson Blake is pastor, will begin soon the erection of a new chapel and parish house, at a cost of $550,000, to provide for its membership of more than 4,000.

And So Forth

A course of lectures on "Our Faith" was given at the recent session of the Southern California-Arizona Methodist conference at Long Beach by Harold Bosley, dean of the school of religion of Duke University, Durham, N. C.

The colleges and universities of southern California this June graduated the largest classes in their history. The colleges in this metropolitan area graduated approximately 3,500 students, the University of California at Los Angeles, nearly 4,000, and the University of Southern California, 4,600.

Rhodes Martin, associate pastor of the First Methodist Church, Pasadena, has been granted a year's leave of absence for study in Edinburgh and for foreign travel.

Eight Lutheran ministers in the Southern California district of the Lutheran Church —Missouri Synod received citations at the annual district convention for their services to the church and nation during World War II. GEORGE R. GROSE.

Ministers and Labor Discuss Problems

Edward P. Dugan, pastor of St. Francis de Sales Roman Catholic Church, and Carl G. Kromminga, pastor of the Lodi Christian Reformed Church, have joined in an attempt to settle a labor dispute that has resulted in the shutdown of the United Piece Dye Works of Lodi, N. J. Six hundred persons are without employment, according to Religious News Service.

Britain Restudies Colonial Peoples

Nation Is Becoming Aware of 'Natives' as Persons—Church Mission Deepens Spiritual Life

LONDON, July 7.—The man in the street in Britain has lately been made aware of "his" colonies. This is Colonial Month and gay flags with strange devices call attention to gray buildings round about Westminster which the daily worker usually passes unnoticing. A window in a street near Westminster Abbey attracts small crowds with its large photographs of picturesque human types and its exhibits of copper ore, copra, cocoa beans, peanuts and coffee. Colonies, dominions, protectorates, mandated territories—the average man finds it all somewhat confusing. But gradually he is becoming aware of people—brown, black and coffee-colored—as people and not merely impersonal "natives." He hopes that they are not being exploited to bring him much needed goods. One of the most popular of our picture papers presents him regularly with excellent photographs and informative articles. Authorities write about colonial matters in the dailies. There are more dark faces in the streets. Responsibility and mutual dependence—these are becoming more than mere words, at least in London.

Strikers Reminded Of Duty

Coal miners at their annual conference got from Herbert Morrison, president of the council, some plain words that all of us might take to heart. Men working for the nation, particularly in public enterprise, must have a sense of duty to the nation, he said. "That goes for high-ups as well as for pitmen," he added. "No one can work too earnestly in the service of his fellow men." He urged miners to try to rid themselves of the fear and suspicion born of unhappy experiences in the past. It must be said that, on the whole, British miners, who have been steadily raising coal output year by year, are showing a fine sense of responsibility.

'Go Slow' Movement Bad for Railways

It is to be hoped that a better atmosphere will be engendered among railroad men also. A very ugly "go slow" movement, which would have dislocated the whole life of the nation, has been narrowly and possibly only temporarily averted. If the scare results in a thorough investigation and overhaul of the whole executive system, the atmosphere may be considerably lightened. British railmen are noted for their good humor and do not strike without a real grievance. The dockers' strike is, at the time of writing, growing more and more serious. It is a purely ideological strike and therefore extremely difficult to settle. Meanwhile it is giving the minister of labor, and indeed the whole government, a severe headache.

Revive Interest In Farming

In the country the drought holds the center of the picture. Britain is not used to droughts and a dry fall and spring have aggravated the effect of an unusually sunny summer. Even the townsman, affected by food shortage, has become more and more conscious of the value of the countryside. Sentimental nostalgia has changed to a practical interest in many cases. One hears of young men throwing up promising careers in the city to work long sweating hours in the fields, and liking it! Books on farming line the shelves of popular libraries. Perhaps this is a sign that under stress our overindustrialized civilization is beginning to regain its balance. But nature is hard and the drought continues.

Better Team Work Results From Mission

Precise statistical information about the success of the Anglican Church's Mission to London is not yet at hand. The Bishop of London (J. W. C. Wand), however, measures the success of the mission by the great number of people attracted to it, especially those who had been apathetic or antagonistic. Even the secular press recognized that London has not been so stirred within living memory. One of the most notable results, as is usual in such efforts, has been the heightening of spiritual life and Christian team spirit among the workers, lay and clerical, who took part in the mission.

And So Forth

The London Missionary Society, missionary organ of the Congregationalists in Britain, is to have a new general secretary. Maxwell Janes will succeed A. M. Chirgwin, who retires next year.

Nearly 1,200 medical and lay delegates and representatives from over 50 countries recently met in London for the second commonwealth and empire health and tuberculosis conference.

The World Council of Churches Central Committee has been meeting at Chichester under the chairmanship of the Bishop of Chichester. The Archbishop of Canterbury gave a reception for the delegates in Lincoln's Inn, London. CECIL NORTHCOTT.

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Nebraska Sends CROP Big Sum

Church Group Will Send Another Good Will Train This Season—Alcoholism Grows

OMAHA, NEB., July 11.—Last year Nebraska raised for the Goodwill Train $273,365, of which $101,973 was cash and $171,391 was in commodities. The Missouri Synod Lutherans contributed $29,762 in commodities and cash to Church World Service. An undesignated $64,222 was divided by the national CROP cabinet among three agencies according to the percentage of Nebraska gifts. Catholic Rural Life received 13 per cent, Church World Service, 63 per cent, and Lutheran World Relief, 22 per cent. There will be another Goodwill Train this season, according to Carroll H. Lemon, executive secretary of the Nebraska council of churches.

Omaha Holds Open House

Omaha was host to the Northern Baptist Nebraska state convention, the annual convention of the Nebraska Christian missionary society and the national convention of the Baptist General Conference of America, all within the period June 21-26. The state Baptists and Disciples recently had a joint fellowship session at First Baptist Church, which was addressed by Gaines M. Cook of Indianapolis on "Ecumenical Fellowship, 1949." Nebraska Baptists reported $92,000 raised for their unified budget, an increase of $30,000 over any previous year. Eighteen per cent of the Baptist pulpits in the state, including several prominent ones, are unsupplied. The Disciples elected Lowell Bryant, pastor of First Christian Church of Lincoln, president; the Baptists elected R. C. Harris, Fremont insurance man.

Consider Hospital Unit For Alcoholics

Douglas county commissioners have given favorable consideration to the recommendation of Philip Vogt, county welfare director, that a special unit for the treatment of alcoholics be created at the Douglas county hospital. Studies of hospital records show that alcoholics have cost the county thousands of dollars annually, with uncertain benefits to the patients. The Omaha council of churches has appointed George P. Bernard, John W. Ekwall and Gordon B. Galaty to work with the county commissioners in devising plans for more effective handling of the growing alcohol problem.

Omaha Pays Tribute to Francis Matthews

Five Omaha civic organizations joined June 13 in observing "Francis Matthews Day" in honor of the new secretary of the navy, a prominent attorney of the city. In 1943 Matthews received the Catholic Action Medal for distinguished services as a Catholic layman, awarded by St. Bonaventure's College in New York. In 1944 he was designated "Secret Chamberlain with Cape and Sword" by Pope Pius XII.

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And So Forth

The laboratory school conducted by the Nebraska council of churches at Beatrice June 26-July 1 enrolled 48, more than in any previous year. Leadership was provided by the Disciples, Methodist, Brethren and Presbyterian, U.S.A., churches.

Walter H. Traub, pastor of Omaha's 6,000-member Kountze Memorial Lutheran Church, gave daily addresses at a spiritual life conference for chaplains held on Wesleyan University campus, Lincoln, June 21-23.

Russell J. Hopley, former national director of civil defense and a Presbyterian, gave the commencement address at Park College, Parkville, Mo., in June.

The Omaha council of churches reports that 4,305 children are enrolled in 57 vacation church schools this summer, as compared with 1,832 children in 26 schools in 1948.

Nebraska Baptists, by resolution, have approved changing the name of the Northern Baptist Convention to American Baptist Convention.

W. Bruce Hadley.

Indian Children Visit In Quaker Homes

Twenty Hopi and Navajo girls and boys from Arizona reservations are spending two weeks in July in homes of southern California Quakers, Religious News Service reports. Hosts are chosen by a local committee which sends the Indian children to families with youngsters about the same age. This is the second year of the experiment in furthering understanding between Quakers and Indians.

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Nevada Women Defend Morality

Mrs. Sweatt Leads Church Group in Successful Campaign Against Legalized Prostitution

San Francisco, July 23.—The Nevada council of churchwomen had a great deal to do with the recent defeat of legalized prostitution in the state. A bill to legalize this practice had carried in both houses of the legislature by large majorities when Mrs. J. E. Sweatt, area vice-president, went to work on the telephone and called every president of a local council of churchwomen. Thereupon the governor was deluged with telephone calls requesting him to veto the bill. He asked the women to support his veto in the legislature. Next morning, when the bill reappeared in the senate, more than 50 of these women leaders were present, and the veto was sustained.

Methodist Conference Meets in Stockton

The California-Nevada Methodist conference, at its annual meeting in Stockton June 13-19, voted to recommend abolition of both state and national un-American activities committees. Donald H. Tippett presided at this his first conference since his election as bishop last summer. Norman B. Callaway of Lodi replaces Robert A. Panzer as superintendent of the Shasta-Nevada district. Mr. Panzer becomes superintendent of the Fresno district, succeeding N. A. Christenson, who has resigned to take charge of a million-dollar church extension campaign for the Southern California conference. Dillon D. Throckmorton, pastor of the church at Modesto, and Alan R. Goozee, superintendent of the Sacramento district, exchange places. John Wilkins of Burlingame succeeds Roy Wilson as superintendent of the San Jose district.

Pension Problem Waits Solution

California's pension kettle continues to boil but with results that are far from conclusive. At last fall's election a constitutional amendment was adopted increasing pensions to the aged and blind, repealing provisions for making relatives responsible and naming Myrtle Williams executive of the pension plan. Many persons voting for the plan were apparently unaware of this last provision, which puts the administration of the pension system almost completely outside normal state governmental processes. Petitions for a special election for its repeal have been more than adequately supported but the whole situation is so tangled up with the legislature and courts that churchmen are at sea as to what is in the offing. Mrs. Williams recently started to issue checks directly to recipients but was forced to leave that to the usual channels of state disbursements. The legislature has authorized a special election for the repeal vote but the governor has indicated an unwillingness to comply.

And So Forth

Clifford M. Drury has returned to San Francisco Theological Seminary after a sabbatical leave in which he finished his history of the U. S. naval chaplaincy.

William E. McCormack, pastor of First Congregational Church, Springfield, Mass., has accepted the call of First Church, San Francisco, the "mother" church of California Congregationalism, now celebrating its 100th anniversary. He succeeds James Gordon Gilkey, Jr.

Episcopalians are drawing enthusiastic comparisons between the triennial meeting of their National Council in 1901 and the one to be held in San Francisco this fall. The earlier meeting occurred in the 10th year of the episcopate of Bishop Nichols and this one occurs in Bishop Block's 10th year with the California diocese.

Churchmen are much concerned about the antigambling campaign in Fresno. Mayor Gordon G. Dunn was elected on a promise to end gambling. One of the first places to be hit was what the newspapers call the "swank" American Legion canteen, where 15 slot machines were seized. Latest reports are that the mayor and the district attorney have asked that charges against the Legion commander be dropped.

W. Edgar Gregory.

Churches Serve Soldiers

Denominations Convert Youth Center into Servicemen's Center

Tacoma, Wash., July 20.—Fort Lewis, near here, is one of the two largest permanent military establishments in the United States. This brings to Tacoma thousands of young soldiers, many with families. Hence the churches of the city have had to revive their ministry to the armed forces. They have converted the United Churches youth center into a servicemen's center where a 7-day-a-week program is carried on. Loyal Vickers, executive secretary of the Tacoma council of churches and formerly in charge of work with servicemen on the west coast for the Northern Baptist Convention, is directing this ministry. Several denominations give financial assistance to the program.

Liquor Board Defeats Tavern Owners

By a decision of the state supreme court, Washington tavern owners have finally lost their suit to restrain issuance of liquor licenses under Initiative No. 171. That initiative provided that hard liquor by the drink could be sold only in hotels, restaurants, private clubs and common carriers. The tavern owners felt that this discriminated against them and started litigation which lasted several months. Licenses are now being issued in accordance with Initiative 171.

Council Honors Cooperators

The council of churches of Washington and Northern Idaho closed a highly significant year of service under the leadership of Gertrude Apel, general secretary. She was honored at the annual meeting of the council for her contributions through 16 years of service. Following a recently established precedent, two persons were honored for outstanding contributions to

the cooperative church work of the state: Prof. Arthur Frederick of the College of Puget Sound, who has made numerous important surveys of the religious life of the state and has pioneered in fields of church cooperation; and W. G. Moseley, one of the founders of the Washington council of churches and formerly education director for the District of Columbia, who has made a valuable contribution to youth and educational work in the state. Clayton Rice, former superintendent of the Washington Congregational union, is the new president of the council.

Church Relief Supports CROP

Washington churches continue their generous support of overseas relief, sharing their work in CROP with churches of northern Idaho and Montana. Thirty-nine carloads of grain from these three states went into the last shipment overseas.

And So Forth

The College of Puget Sound, Methodist school in Tacoma, recently dedicated a gymnasium and field house, capable of seating 6,000, as a memorial to former students who gave their lives in the last war.

First Methodist Church of Seattle recently welcomed as its new pastor Cyrus Albertson of Colorado Springs, who served the First Methodist Church of Tacoma before going to Colorado. Newton Moats leaves the Seattle church to serve the First Methodist Church of Des Moines, Iowa.

WALTER O. MACOSKEY.

Strikes in Australia

Industrial Life of Commonwealth Is Paralyzed by Miners

MELBOURNE, AUSTRALIA, July 1.—This is the fifth day of Australia's first major civil war. Led by a few hundred Communists, 24,000 striking coal miners have laid siege to the purse, comfort and life of nearly 8 million people, and in the middle of winter. Especially during the past 30 months, the miners have received really substantial benefits in cash and conditions from the coal industry tribunal, set up jointly by the federal and New South Wales governments. But now their leaders have scorned arbitration, hoping to gain by the mere threat of a strike still more improvements, such as greater wages for shorter time and further amenities in long-service leave.

One Million Out Of Work

The results so far are gloomy enough, and most prophets see ahead only more murky midnight with no gleam of dawn. Unemployment is mounting every hour and nearly a million are out of work now. In Perth and Sydney ordinary industries are virtually dead. In Adelaide a limited number of industrial concerns are allowed to carry on, but only at night. Tasmania's industries are the least affected because of its vast hydroelectric schemes. So far, the state of Victoria has not industrially felt the full rigors of the siege because our electricity comes mostly from brown coal, mined locally with open-cut methods by men who are not miners and belong to a strenuously anti-Communist union. In all states public transportation limps along like a three-legged dog. Domestic gas everywhere is down to one or two brief meal periods a day, with the threat of complete failure in two weeks. Two-thirds of the ships in our ports are grounded because there is no more bunker coal to take them to sea. Oil-burning ships are the only ones that can move.

Churches Seek Justice

In New South Wales, where most of Australia's black coal is mined, the state Labor parliament has enacted the most rigid emergency legislation, giving the government totalitarian powers to search anywhere, seize anything, direct anybody to do anything. The federal Labor government has passed a law freezing all funds of the miners' federation and the striking unions and forbidding other unions or individuals to give money to organizations on strike. Many church groups have appealed to the authorities to see to it that the strike is settled on a Christian basis. At least one minister has declared that if the churches as a whole had been doing their job on the coal fields, there would have been no strike. Even if the trouble were settled tomorrow it would be weeks before things are normal. Meanwhile the forecasts on the duration of the crisis vary from two weeks to three months. As a people we are reputed to be good at improvisation. We shall need to be.

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Capital to Ban Racism Slowly

Tension Over Recreation Facilities Produces Compromise—Virginia Adopts Dismissed Time Plan

WASHINGTON, D. C., July 11.—In mid-June the recreation board of the District of Columbia refused to alter its by-laws to provide for the immediate ending of a policy of segregation in recreational activities under its control. The board approved by a vote of 5 to 2 a statement pledging "every possible and realistic effort toward ending segregation" in such time and manner as may be "consistent with the public interests, public order and effective administration." Until now, the department of the interior has insisted that the board change its by-laws before it will turn over control of golf courses, tennis courts, a greater number of the city's swimming pools and other facilities. Following disturbances when Negroes entered pools formerly used by the white population only it appears that a compromise will be effected, with the interior department relinquishing its control and the recreation board's formal adoption of by-laws which will not require segregation but will permit a policy of "gradualism."

Released Time Changed To Dismissed Time

The school board of Arlington county, the section of Virginia on the opposite side of the Potomac from the District of Columbia, has changed its religious education program from a "released time" to a "dismissed time" system. This plan brings no compulsion to bear upon pupils. All students will be dismissed from their regular classes at 2 p.m. instead of 3:30 p.m. on the instruction days and those who elect to attend the religious classes may do so. The instruction will be given in the school buildings. The board also announced that next fall an elective course on the Bible will be offered at the Washington-Lee high school. The syllabus for this course was worked out by state officials after consultation with a committee of Roman Catholics, Protestants and Jews.

Washington A.A.U.W. Group Changes Name

While the American Association of University Women met in Seattle to amend its by-laws and make mandatory the admission of qualified Negro women to branch membership, the Washington branch changed its name. This local association is now officially the University Women's Club, Inc. This concludes a debate of many months' standing between the local branch and the national association on the issue of Negro membership. It has been reported that efforts will be made to organize an A.A.U.W. branch under the new by-laws in Washington.

Legislative Sessions Held In Temporary Quarters

Both the House and the Senate will be holding sessions during the remainder of this calendar year without benefit of spectators. They have moved to temporary quarters while the galleries of both chambers are being renovated and new roofs installed. The Senate has begun discussions of the North Atlantic Treaty. Generally overlooked by the press are certain references to God included in the report of the committee on foreign relations concerning the treaty. The preamble is interpreted, "This common heritage which includes, under God, the basic moral principles of democracy, individual liberty and the rule of law." The committee closes its report by noting a "continuing faith in our dependence upon Almighty God and his guidance in the affairs of men and nations."

College Graduates Fail to Replace Themselves

The Population Reference Bureau, a nonprofit scientific organization founded 20 years ago, reports that American college graduates are not producing enough babies to replace themselves. Its survey was based on a study of the classes of 1924 now holding 25th reunions. Women of these classes have failed to replace themselves by 40 per cent and men by 16 per cent, according to the bureau. Its report observes that graduates from coeducational and western colleges produced the largest families and graduates of Brigham Young University set the birth rate pace with 3.47 children per male and 2.45 per woman graduate. Statistically, it takes 2.1 children per couple for replacement.

And So Forth

The proposed sesquicentennial of the District of Columbia has encountered rough weather. A last desperate effort is being made to secure favorable action by providing for a loan of $2 million from the Reconstruction Finance Corporation. However, such a loan cannot be made without specific congressional authority. An economically minded Congress in cramped quarters during hot weather is not likely to vote for the requested $2 million.

At a recent meeting of the American Booksellers Association held in Washington it was pointed out that booksellers must add many lines to their stock if they expect to show a profit. Howard Klein, representing a chain of Cleveland book stores, said there is a tremendous trend today to religious books.

E. L. R. Elson, pastor of the National Presbyterian Church here, has accepted the invitations of the army, navy and airforce chiefs of chaplains to lead a series of spiritual retreats in Europe this summer. He will address American chaplains in Munich and Frankfurt, Germany, during July, and in London early in August. Frederick Brown Harris, chaplain of the Senate and pastor of the Foundry Methodist Church, has left Washington for a 10-week European tour to study religious, political and economic conditions.

Halley B. Taylor, pastor of the Fifteenth Street Presbyterian Church here, has been chosen moderator of the Baltimore synod of the Presbyterian Church, U.S.A. Dr. Taylor is the first Negro to be elected to this office. The Baltimore synod includes congregations in Maryland, Delaware, the District of Columbia and near-by Virginia. Synodical conferences and camps follow a policy of nonsegregation. The Washington presbytery gives no official approval to agencies and activities which practice racial segregation.

L. RALPH TABOR.

Church Sets Up Marriage Clinic

Pittsburgh Episcopalians Will Study Remarriage under New Canon Law—Wheeling Puts Lid on Vice

PITTSBURGH, July 11.—An experiment in dealing with marriage problems in the American Episcopal Church has been undertaken with the appointment of James Joseph, rector of St. Peter's Parish, Brentwood, as vice-chancellor of the diocese of Pittsburgh. As "master" under new canonical legislation he will hold hearings, collect documents, marshal evidence and submit findings to Bishop Austin Pardue concerning the remarriage of divorced persons and interpretations of the "defects of personality" clause in the communion's marriage laws. The vice-chancellor has distinguished himself in marriage counseling in his own parish. The Pittsburgh diocese is reported to be the first to set up this procedure in this country.

Lutherans Seek 15,000 Lay Aides

Frederick Steuber, pastor of the three-church Forks Parish, Leechburg, who has received more than 150 members in two years through the use of lay visitors, will lead an intensive evangelistic drive in the Pittsburgh Lutheran synod beginning in September. Plans to enlist 15,000 lay aides in western Pennsylvania were announced at the 107th synodical convention in Bethany Church, East Liberty. The synod adopted a $562,000 budget, the largest in its history, $350,000 of which is to go to general denominational work. The centennial of Passavant hospital, Pittsburgh, operated by Lutherans as a nonsectarian institution, will be celebrated on July 17.

Wheeling Develops a Civic Conscience

Wheeling, for many years notorious for its tolerance of open gambling and racketeering, has suddenly clamped the official lid on illegal activities. Its civic conscience has been aroused by court evidence that betting and big games have been permitted to flourish openly through payment of monthly "cuts" disguised as fines. This was revealed in a tax-evasion suit against "Big Bill" Lias, owner of the city's biggest gambling emporium. Although Lias was acquitted, drastic cleanup orders were given the police chief this week under the insistent demand of citizens.

W. & J. College Seeks Help From Alumni

As a sequel to differences which developed more than a year ago over relationships with the Presbyterian Church, Pres. James H. Case, Jr., of Washington and Jefferson College has been granted a year's leave of absence to study the position and future of small independent colleges in this country. College authorities have appealed to alumni for aid in recruiting students. Enrollment for next year is said to be only half normal expectations. Adverse publicity followed a decision of the board of trustees not to subscribe to Presbyterian standards for denominational colleges. W. & J. has been kept on the "provisional" list but has not been given denominational funds during the past year. The issue was sharpened by the allegedly "liberal" attitude of Pres. Case and his aides toward use of liquor by students and faculty.

Jews Give Windows to Methodist Church

A young Methodist minister in the nearby village of Fredericktown has so imbued its people with the spirit of brotherhood in a three-year pastorate that several Jewish families have contributed five stained glass Old Testament windows to his church. The minister is John B. Warman, a former navy chaplain. His congregation itself has installed five New Testament windows. A Catholic contractor contributed part of the cost of renovating the building.

And So Forth

The Council of Jewish Women has opened the first recreational center for older people in Pennsylvania at 5824 Forbes St., Squirrel Hill. The "Over Sixty Club," as it is named, is nonsectarian, with daily programs, games, forums, handicrafts, sewing and special amusement features. The new project has attracted the support of churches and social agencies.

James L. Kelso, professor of Semitics and biblical archeology at Pittsburgh-Xenia Theological Seminary, has been granted a ten-months leave to accept the directorship of the American School of Oriental Research at Jerusalem during the next academic year.

Harold R. Tolliver, for 18 years pastor of Grace Memorial Church, one of the city's three Negro Presbyterian parishes, was recently elected moderator of the presbytery of Pittsburgh.

Chester T. R. Yeates, director of youth work for the United Presbyterian denomination, has accepted a call to Westminster Church, Des Moines, Iowa, where he will succeed Will W. Orr, new president of Westminster College at New Wilmington.

Donald H. Brush is leaving Warrendale United Presbyterian Church to become professor of Bible at Knoxville College in Tennessee.

Third Presbyterian Church, Pittsburgh, has called Frederick B. Speakman, pastor of Central Brick Presbyterian Church, East Orange, N. J.

Over 200 ministers and their wives attended the "clinic on evangelism," sponsored by the Pittsburgh Methodist conference, which met at Jumonville, the denomination's summer camp near Uniontown, June 20-24. The 8-year-old program includes sermons, lectures, workshops on music and worship, and discussions of evangelistic procedures.

Frank A. Sharp, pastor of Union Baptist Church, Carrick, was recently elected president of the ministerial association of Allegheny county. O. M. WALTON.

Church World Service Releases New Radio Transcription

"Dateline — Centerberg," a dramatic radio transcription directed by Frank Papp, N.B.C. producer, has just been released by Church World Service to help Protestant and Orthodox churches in their drive to secure assurances needed for immigration of D.P.'s into this country. The transcriptions, designed to be used on local stations, may be obtained free from Church World Service, 214 E. 21st St., New York 10.

Nisei Is Ordained Catholic Priest

The first nisei to become a Roman Catholic priest was ordained at Maryknoll early in June and has been assigned to work in Japan.

Australian Pastors Meet After 60 Years

The United Evangelical Lutheran Church in Australia and the Evangelical Lutheran Church of Australia (Missouri Synod) sponsored a joint pastoral conference in Adelaide June 16 at Bethlehem Lutheran Church, where such a conference met 60 years ago. At that time, members of the E.L.C.A. and the Immanuel Synod met to seek agreements on various doctrinal points, but nothing came of the meeting. At the recent conference, J. P. Lohe, retired director of Immanuel College, who was present at the 1889 meeting, gave a brief history of relations between the two church groups and expressed optimism over present negotiations looking toward organic union.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

Any Number Can Play (MGM) Wendell Corey, Clark Gable, Alexis Smith. *Drama.* Disillusioned when he finds that he has a bad heart and that his young son disapproves of his calling, operator of "respectable" gambling house plans to retire, but before he does so events convince son of the great respect in which he is held by customers and associates. A sedate look at the gambling picture, in effect lauding "decent" places, and for that reason *misleading* as true representation of the over-all situation. Story is slow moving, *well performed,* with some suspense and little violence. M,Y

Champion (UA) Kirk Douglas, Arthur Kennedy, Paul Stewart. *Drama* based on Ring Lardner story about a prizefighter who gets to the top by using, then discarding or betraying, anyone who can help him on his way. *Exceedingly realistic* as to atmosphere, its fight sequences as vividly brutal as any yet screened. Tautly directed and dramatic, with convincing picture of a contemptible opportunist and of others anything but admirable. M

Make Believe Ballroom (Col.) *Musical.* A tale of complications among youthful participants in radio musical quiz contest as frame for jive performance by popular bands. *Of interest to popular-music fans;* others will find story contrived, monotonous. M,Y

Rubens (Belgian film.) *Documentary,* with commentary in English. A 45-minute look at paintings by the 16th century master, comparing them with others, tracing their development, explaining their significance. A fascinating use of camera to demonstrate techniques, *done with imagination and skill.* M,Y,C

BEST CURRENT FILMS

For Family: Adventure in Baltimore, Down to the Sea in Ships, The Green Promise, It Happens Every Spring, Little Women, Louisiana Story, So Dear to My Heart, The Stratton Story, The Wizard of Oz.

For Mature Audience: The Barkleys of Broadway, City Across the River, Command Decision, Day of Wrath, Edward My Son, Hamlet, Home of the Brave, Joan of Arc, A Letter to Three Wives, Monsieur Vincent, Mr. Belvedere Goes to College, Mr. Perrin and Mr. Traill, Paisan, Quartet, The Red Shoes, The Set-Up, Undercover Man, The Window. 7-27-49

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On the basis of the new translations of this New Testament book, Dr. Luccock makes every chapter shine with new meaning. Flashing insights illuminate every page. "Intellectually stimulating as well as spiritually refreshing."—*Union Seminary Review* **$2.50**

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Edited by Gaius Glenn Atkins

"Dr. Atkins has made a notable contribution both to literature and religion in assembling these thirteen masterpieces from the golden age of preaching in England and America. Preachers and those who listen to them will read this volume as they would a classic. It is both satisfaction and stimulus."—*The Churchman* **$2.00**

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Charles S. Braden

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THE USE OF THE BIBLE IN PREACHING

Carl S. Patton

"It is filled with very vivid suggestions on the material to be derived from the Old and the New Testaments—human interest stories, as an instance, which make a Bible talk as thrilling as any current happening." — *Pulpit Digest*
"This book will have a helpful influence on preaching beyond any calculation."—*Zion's Herald* **$2.00**

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